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DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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VOLUME 71

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No. 2

"COURAGE"

(Subject of Our Cover Picture)

By Avarad Fairbanks, Director of Fine Arts, University of Michigan

The fine arts are deeply concerned with the expression of life, its struggles and its accomplishments.

As one of the functions of the fine arts is to give hope and aspiration to life and to make it significant, the various qualities which lend this significance are always applicable subjects for expression by those artists who sense and feel the pulse or the spirit of the times in which they live.

It has seemed to me that one of the most important qualities of mind—that we as people, who are struggling with the battles of life and that which we must keep before us—is the thought of courage. Therefore, in the expression through art of the strong sturdy youth who is confronted with problems, social, economic and intellectual, it requires courage, faith and hope to master the situations that confront us.

I have created in a relief study a subject which I entitle "Courage" which represents a young man who is actively engaged in some labor, shown by the rolled sleeve and the position of his muscular arm and body. He turns his head and looks forward. He sees new opportunities, new hopes, new spheres of activity, and these ideals he looks forward to with determination and courage.

This study is one which I have created to portray the spirit of our times which has been made into a plaque. It has been quite widely distributed throughout the United States and has brought inspiration to a great number of people. On the reverse of this plaque is inscribed the following:

"Dedicated to all those who have the courage to face adversity with a conquering spirit."

NEW ORDER CONCERNING STAKE CONFERENCES AND CONVENTIONS

For a long time past it has been clearly apparent that the members of the Council of the Twelve and the First Council of Seventy could not possibly attend all the stake conferences of the Church, visit the Missions and respond to calls for funerals, dedicatory exercises, reorganizations, etc. The multiplication of stakes and wards (we now have 115 stakes) was making regular quarterly visits increasingly difficult.

Now comes an announcement from the General Authorities of great importance to the Sunday School and the other auxiliary organizations of the Church.

Beginning Feb. 8-9, 1936, the General Authorities have assigned one-half of the quarterly stake conference dates in each year to the Relief Society and auxiliary organization. Sunday School and Primary groups will take the first half of the year and the Relief Society and M. I. A. organizations the last half.

The new order has necessitated a revision of our Sunday School convention dates and a modification of the program.

While the new arrangement will reduce somewhat the time at our disposal, yet we see in it a fine opportunity to present the Sunday School program to the body of the Church. Heretofore we have worked almost exclusively with active Sunday School workers; now we shall have the additional privilege of meeting the entire membership.

NEW CONFERENCE AND CONVENTION PLAN

TO STAKE PRESIDENTS.

Dear Brethren:

The First Presidency and the Council of Twelve Apostles have recently approved of a modified plan for the visitation of stake conferences. It is as follows:

Hereafter, one-half of all the stake conferences to be held on each Sunday will be visited by representatives of the General Boards of the auxiliary associations for the purpose of holding in connection with such stake conferences, the annual convention conferences of the auxiliary associations. The remaining one-half of the stake conferences to be held each Sunday will be visited by representatives of the General Authorities of the Church. A revised schedule of stake conferences for the year 1936 is herewith enclosed which will supersede the schedule heretofore distributed. On the revised schedule will be noted a designation of the conferences to be visited by the auxiliary associations and the conferences to be visited by the General Authorities of the Church.

The stakes have become so numerous that it is scarcely feasible for the General Authorities to visit all stake quarterly conferences. The new arrangement will make it possible for a visitor from the Council of the Twelve,

sometimes accompanied by a member of the First Council of Seventy or a member of the Presiding Bishopric, to be in attendance at at least two of the conferences of each stake during each year. It is believed that stake presidencies will be able by the exercise of foresight generally to make provision at such quarterly conferences so attended by the General Authorities for all ordinations, settings apart and matters of stake regulation to which the General Authorities should give attention, so that ordinations and settings apart will not be required to await for any extended period the visitation of the General Authorities.

The plan will enable the General Boards of the auxiliary associations to call their annual stake convention conferences on quarterly conference dates and thus obviate in most instances the holding of separate auxiliary convention conferences, which occasion traveling expense, time and money on the part of many people.

The auxiliary associations will group themselves, for the present at least, as follows for the holding of these conventions:

The Sunday Schools and Primary Associations will hold their conventions in the two first quarters of the year and the Relief Societies, Young Men's Mutual Improvement

Associations and the Young Women's Mutual Improvement Associations will hold their conventions during the last two quarters of the year. The auxiliary associations will formulate programs to be carried forward in the conferences allotted to them. Copies of these programs will be sent in advance to stake presidencies and stake auxiliary officers. It is the purpose to permit the auxiliary associations to plan all meetings of the stake quarterly conferences allotted to them excepting only the Sunday afternoon meeting. All meetings of the conference are to be under the direction of the stake president, who is the presiding officer at such conferences. It is not intended that the Sunday evening meeting of the stake quarterly conference shall be changed but that it shall continue to be devoted to the Mutual Improvement work. In some stakes the auxiliary associations may require meetings additional to those of the quarterly conference and it may also be necessary for the advancement of the auxiliary work for several stakes to be grouped together in institutes, etc. This plan is not intended to inhibit such additional meetings if required.

It is hoped that the plan will bring increased interest and larger attendance to all stake quarterly conferences. The official visits of the stake by the General Authorities every second quarter should be made a matter of deep concern to all the officers and all the people in the stake. The General Authorities will feel that on such occasions they should meet Stake Presidencies, the High Council, the Patriarchs, the Presidencies of all Priesthood Quorums and the clerks and secretaries of all these organizations under special appointment, both in the regular sessions of the conference and in such special meetings as may be called for them. Any one of these who is legitimately excused from attendance should see to it that his excuse for absence is properly presented and accepted. All members of Priesthood Quorums should also be made to feel that it is their duty to be at these quarterly conferences and of course a pressing invitation should be given to all auxiliary officers and all other members of the Church.

It is believed that the auxiliary associations can be relied upon to stimulate good attendance at the conferences devoted to their work. Priesthood officers should likewise be present to learn of and sustain the work of the auxiliaries.

It is sincerely hoped that we may have the full cooperation of the stake officers in carrying forward the foregoing plan.

Sincerely your brethren,

THE COUNCIL OF THE TWELVE
BY RUDGER CLAWSON

President

PROGRAM FOR SUNDAY SCHOOL CONVENTIONS HELD WITH STAKE CONFERENCE

Sunday

9:00 a. m. Session

Stake Board Meeting

Members of Stake Presidency and High Council Invited to Attend

Lesson Enrichment and the Four Union Meeting Plan—The Stake Board's Opportunity—Representative of the General Board.

1. The General Session of the Union Meeting.
2. Departmental Sessions.
 - a. For Supervisors of Gospel Doctrine, Missionary, Gospel Messages, New Testament and Women's Departments.
 - b. For supervisors of Old Testament, Church History, Primary and Kindergarten Department classes.

10:00 a. m. Session

Morning Session of Stake Conference

Beginning with the song service, the concluding feature of the program of the Primary Association, the following program will be presented by representatives of the General Board:

1. Lesson Enrichment as a Means to Pupil Growth.
2. How to Enrich Sunday School Lessons. Lesson: "A Brother's Testimony."
3. The Union Meeting Plan for Lesson Enrichment.

12 Noon Session

Meeting of Stake Board and Ward Superintendencies

Stake Presidency, High Council and Bishops Invited to Attend

1. The Union Meeting Plan for Lesson Enrichment.
2. The Responsibility of the Superintendency for Lesson Enrichment.
 - a. Supervision.
 - b. Projects.
3. Co-ordinating all departments.
4. Co-operation with the Stake Boards.

2:00 p. m. Session

Afternoon Session of Stake Conference

Revised dates of Sunday School Conventions held in Connection with Quarterly Conferences for Balance of First Quarter, 1936:

February 9, 1936: Portneuf, Roosevelt, St. Johns, Uintah, Zion Park.

February 16, 1936: Oneida, Pocatello, Rigby, Snowflake, South Sevier.

February 23, 1936: Kanab, S. Sanpete, Wasatch.

March 1, 1936: Panguitch, Raft River, Sacramento, San Juan, Union.

March 8, 1936: San Luis, Star Valley, Young.

March 15, 1936: Rexburg, Sevier.

March 22, 1936: Alpine, Benson, Kolob.

In the following Stakes Sunday School Conventions have already been held but Sunday School and Primary General Board Members have been assigned by the General authorities to attend the conferences.

February 16, 1936: Parowan.

February 23, 1936: Grant, Ogden, Utah.

March 8, 1936: Granite, St. George, Wells.

March 15, 1936: Mt. Ogden, Nebo, N. Sanpete.

PROGRAM FOR EASTER SUNDAY April 12, 1936

Opening Song: "Light of the Morning," No. 250.

Prayer.

Sacramental Service: Sacramental Song—"In Remembrance of Thy Suffering."

Two and One-Half Minute Talks:

1. Why we celebrate Easter.
2. The Effect on Conduct of Belief in the Resurrection.

Song Service: (Not a practice. Sing two or three of the following songs for the joy of singing.)

"Easter Morning," No. 250.

"The Opening Buds of Springtime," No. 72.

"I Know That My Redeemer Lives," No. 272.

Easter Stories from the New Testament.

Teacher New Testament Class. (10 minutes.)

Book of Mormon Evidence of the Resurrection. Member of Missionary-Training Class. (10 minutes.)

Chorus: "God is Love (No. 76) or "Easter Carol," (No. 71.) Songs for Little People.—Children of Kindergarten and Primary Department. (3 to 5 minutes.)

Evidence of the Resurrection in Modern Revelation.—Member of Gospel Doctrine Class. (10 minutes.)

Reading: "Immortality"—by Victor Hugo. —Member of Gospel Message Class.

During the Priesthood activity session, the following program may be presented in the Women's Department:

"Easter the Spring Time Christian Holiday." Have two 10 minute talks prepared on these subject:

1. Spring time manifestations of the Renewal of life in Nature. (Illustrated with song, poem and story.)
2. How to Preserve the True Spirit of Easter.
 - a. Inadequate symbols of Easter.

b. Easter in scripture, song, poem, literature, testimony. (The actuality of the resurrection and of immortality.)

Reassembly for closing exercises.

Song: "Oh, It Is Wonderful," No. 254.

Prayer.

Optional material for Easter Program:

In place of any of the material suggested above, or for the purpose of illustration, the following may be substituted in the appropriate place:

Charles Dickens: "A Child's Dream of a Star."

Oscar Wilde: "A Selfish Giant."

"Robin Red-breast." From Christ Legends, by Selma Lagerlof.

"The Boy Who Discovered Easter." Elizabeth McFadden. A play, which may be read. Time 45 minutes. Royalty.

For other material, including pageants, see Nov. 1934 edition Sunday School Handbook, pages 74 and 75.

NO SUBSTITUTIONS

The Deseret Sunday School Union Board has received numerous requests for permission to substitute Genealogical Society, Relief Society, Primary or other lessons for the regular lessons planned in the Sunday School courses. This is not on account of any dissatisfaction with the lessons prescribed, but a desire to present during the favorable Sunday School hour, lessons of other enthusiastic auxiliary workers.

While we are in sympathy with the plans of all the other organizations yet the Sunday School hour has been especially set aside by the General Authorities for the Sunday School lessons which have been approved and which constitute now the gospel lessons of the Priesthood organization. They cannot be changed or substituted.

We sincerely hope that stake officers will make this point entirely clear to those in charge of ward Sunday Schools, so that there may be no interruptions in the lessons planned by the General Board which have been approved by the General Authorities.

CHANGE IN PAPER

Our readers will notice a change in the kind of paper used in *The Instructor* this issue. For several years we have printed on a soft un-glazed paper, easy on the eyes, but upon which it has been difficult to make satisfactory reproductions of Sunday School pictures. With the new stock we hope to illustrate more abundantly although our limited space will not permit us to fully satisfy our desires in this respect.

THE PASSING OF ELDER HENRY H. ROLAPP

In the death of Elder Henry H. Rolapp the Deseret Sunday School Union Board lost one of its most loved and honored members. In length of membership and service he stood near the head of the list. Sustained as a member October 28th, 1906, he retained this position until the end, which came January 8th, 1936. With all the civic and business honors that came to him he appreciated as among the highest, his membership on the Sunday School Board and honored that position. His recently expressed wish that he might remain a member of the General Board until the end, was realized.

A sketch of the life of Brother Rolapp is contained in Jensen's Biographical Encyclopedia, volume 3, pages 501 and 502 published in 1920. His was a rich and colorful life, as the reading of that sketch will show.

Brief funeral services were held in the Wilshire Ward, Hollywood Stake, Saturday, January 11th and more extended services were held in the Ogden Tabernacle, Monday, January 13, 1936. At both services Brother Rolapp's close and intimate friend, our former beloved superintendent, President David O. McKay, was the principal speaker.

At the Ogden services a great host of associates of Judge Rolapp in church, business and professional circles assembled to do him honor. Fully one-third of the main body

of the Tabernacle had been reserved for this group. As the cortege arrived, the Governor of the State, mayors of cities, judges and lawyers, presidents and executives of large business organizations, and bankers mingled with Elder Rolapp's associates in Church and Sunday School activities, to form a column of honor down which passed the pallbearers and the mourners. These friends of his business, professional, public and Church life, come to pay their respects, followed the mourners to the reserved section. As one of the speakers remarked, the services were unique in the overwhelming numbers of men who had laid aside the demands of professional and public affairs to honor their esteemed associate. Eleven members of the Sunday School General Board attended the services and were among the honorary pallbearers.

During the funeral service the following letter of sympathy from the Deseret Sunday School Union Board was read:

*To the Family of Elder Henry H. Rolapp,
Beloved Friends:*

Our hearts are stirred in deep sympathy for you because of your bereavement in the passing of our very dear and highly esteemed friend, Elder Henry H. Rolapp.

His wide experience gave him a profound understanding of life. The knowledge and wisdom gained from this experience, he shared with us to our great benefit and encouragement. In our councils his voice was always heard with great interest and rapt attention. His views were valued highly. His judgment was always accorded great weight. Consequently his influence in shaping the policies of Sunday School work for thirty years has been far reaching.

He will always be remembered for the original way in which he promoted the cause of adult religious education by reason of the outstanding success he achieved with Parents classes in the old Weber Stake. When he was called to the General Board in October, 1906, he devoted himself with energy and enthusiasm to this work for the benefit of the entire Church.

Countless thousands who have been the beneficiaries of his devotion and service call him blessed and will ever honor his memory.

From his vast host of friends there ascends to Heaven for you a prayer that the Lord will bless and sustain you and that you may find strength, wisdom and joy in the faith which he held so dear.

Sincerely your brethren,
Deseret Sunday School Union Board.



JUDGE HENRY H. ROLAPP

HAPPENINGS IN THE RELIGIOUS WORLD

CHRISTIAN UNITY

For many years now Christians, particularly Protestant Christians, have been groaning under the disadvantage of a divided Christianity. If, they say, we could only get away from the cries, "Lo, here is Christ!" and "Christ is not there!" our task would be much easier. For instance, there are even now in America five different brands of Methodists and as many of Lutherans. And so efforts have been made at various times in the past to bring together under one head those who follow the same founder, as Martin Luther, for instance, or John Wesley. In line with this feeling for unity of Christian forces, there have been, during the last thirty years, no fewer than eleven unions, chiefly among the Methodists, the Presbyterians, and the Lutherans.

Methodists to Unite

Last year saw definite plans for the union of all Methodists in the United States into a body to be called the Methodist Church. If this union is effected, which seems highly probable, this will be the largest body of Protestants in America; it will have a membership of seven millions. Owing, however, to conditions in some of the present bodies of Methodists here, the union will probably not be consummated for six years. One of the problems involved was whether the Negroes, of whom the Methodist Church has large numbers, should have a conference of their own or join with the conference of the white members. The ruling body in the new organization will be a conference of from six hundred to eight hundred persons, half clergymen and half lay members.

Will the Episcopal Church Become Roman Catholic?

As every one knows, the Episcopal Church (Anglican) is derived from the Roman Catholic Church. The break occurred in the time of Henry the Eighth. Perhaps, in form and ritual, this Church is nearer to the Catholic Church than any other Protestant body. It is not surprising, therefore, to learn that in December last twenty-nine ministers of the Episcopal Church, acting jointly, drew up resolutions, in which they sought union with the Mother Church. Nor is it at all surprising that the Pope issued an invitation for all Episcopalians to come back to his Faith.

One of the declarations of these clergymen is interesting, to say the least. "Protest-

antism, once the religion of by far the greater part of the American people, is bankrupt ethically, culturally, morally, and religiously. Its driving power, negative at best, has exhausted itself, and it has ceased to attract and to inspire." These men, therefore, hoped for a return to the bosom of the Mother Church, where they might be "secure."

This appeal, however, has been attacked by a "high church" Episcopalian clergyman, whose name is not given, as not "reflecting the mind of Anglo-Catholicism in the United States, much less that of the Protestant Episcopal Church." It has been attacked also by the editor of the *Churchman* as coming from men, "not one of whom is a well-known Anglo-Catholic in America." But in any event it is the opinion of twenty-nine clergymen of the Episcopal Church, and as such is significant.

Will All Christians Unite?

On December 10 last it was announced in New York that plans are under way for a study on a world-wide scale of the problem of a unity of all the Christian churches everywhere. Twenty-eight scholars of the Protestant, Catholic, and Anglican faiths are at present engaged in the work of writing pamphlets on various aspects of the problem of church union. Of these, twenty-two are Anglican, one is a Roman Catholic, one an Eastern Orthodox, and four are Protestants. Two are from America.

A questionnaire has been prepared, to be sent to the whole clergy list of Episcopal churches in America. After all the answers are in, it is the intention to hold a convention, for the purpose of discussing the whole problem. This will most likely be 1940. Here are some of the questions asked the clergy:

Should the Anglican communion regard itself as only one of many Protestant bodies and approach reunion as such? Is the papacy the necessary center of unity? If not, why not? Is the Anglican communion something rightly distinct from both papacy and Protestantism? Are there principles held to by Anglicans that cannot be given up? If so, what are they? Is the episcopacy of primary or secondary importance in the Anglican position? Is reunion possible with those who do not profess to accept the Nicene creed? To what extent is reunion required for the saving of the social order? What is the actual position today toward church union, of (a) the Roman Church; (b) the Orthodox East; (c) the Scandinavian churches; (d) evangelical Protestantism; (e) our own [Episcopal] communion?

A SILENT WITNESS

A bit of strong evidence that Joseph Smith had superior wisdom, however he came by it, is to be found in his plans for an ideal city.

It is generally admitted by those who have studied the subject that the Modern City is a concentration of all our major social problems—unemployment, underpayment of labor, poverty, the slums, racketeering, crime, and vice. This is particularly true of the American City. For the existence of the Big Town we must blame the growth of industrialism. While the nation was primarily agricultural, the problems named above were at a minimum. Ferrero, a noted Italian historian, tells us that it was the Big Town that brought on the downfall of the Roman Empire, and in ancient Rome there was no city with a population of more than one million. We have in the United States at least five cities whose population runs all the way from one million to eight millions! So far, then, we have duplicated the history of the ancient Empire of Rome. The menace of the Great City is increasing rather than diminishing.

Now, it happens that Joseph Smith formulated a plan for an ideal city, and the fact is the more noteworthy because he did so decades before the rise of the Modern City in America, with its accumulating problems.

His ideal town covered but one mile square. It was in the form of the chessboard, or gridiron, with wide streets running along the lines of the compass. In population it was not to exceed twenty thousand. That is to say, there would be only four houses to the acre of ground. This would afford enough land for lawns and shrubbery, flowers and ornamental trees in front of the houses, and for a garden and fruit orchard in the rear. Thus each householder could raise most of the things he needed for food. The farms, with the work animals, would be outside the town, as also would be the cemeteries and the factories. Within the city would, of course, be shops, theaters, churches, and schools—enough to accommodate the entire population. In connection with this civic plan the Prophet had an economic system, by which all that any one earned above the amount necessary for the maintenance of his family in decency and comfort would be turned into the community chest, for the support of all the unemployed—the sick, the aged, and the unemployed, if any.

The benefits of such a plan are obvious to those who live in congested districts. There probably would be no need for a breadline in such a city. It is equally probable that no one would be unemployed or underpaid. Also the problem of poverty and

wealth, the uneven distribution of the good things of the earth, would hardly exist. Crime and vice would certainly be at a low point, for the Small Town acts as a deterrent to both; and the racketeer would be a thing of the past.

It is interesting to note that the general tendency in our ideals of city-building since Joseph Smith's time have been steadily in the direction pointed out by him in 1831. Civic architecture, for one thing, seeks to correct the mistake of the Big Town. Sir Ebenezer Howard, who lived between the years 1850 and 1928, was the principal founder of what is known in England as the Garden City. Now, his ideal city follows rather closely the pattern laid down by the Prophet. It is in the form of the gridiron; its population is limited to thirty thousand; the factories, farms, cemeteries, and work animals are on the outside; and there was to be ample space for gardens and playgrounds. In a word, Sir Howard's aim and Joseph Smith's were identical—to bring the city and the country together. And for another thing, practical statesmen are seeking, in America at least, to remedy the evils of the Large City. Ford declared not long ago that he thought the great factories of the nation should be broken up and distributed throughout the country, where the farmer, during slack seasons on the land, might work in the factory. And Benton MacKaye, a specialist in housing, advocates the resettlement of America, the decentralization of industry, and the living in small towns. Moreover, millions of dollars are being appropriated by legislatures and the Congress for the purpose of tearing down slum tenements and erecting new houses in their place.

Joseph Smith, therefore, not only anticipated the social problems growing out of the Great Modern City, but actually suggested a means by which these problems might have been avoided. America, however, paid no attention to the Prophet's civic ideas, any more than it did to his other ideas, but went on in its heedless way. Instead of creating and shaping environment along the line of human welfare, as he pointed out, we have allowed things to take their own course. And now that the social problems for which the Big Town is mostly responsible have become acute, we must spend billions—literally billions!—every year merely to live under conditions that are fast becoming intolerable, or we must spend other billions to correct conditions that, if we had listened to Joseph Smith, would have been prevented.

Does it pay to heed the seer?

—John Henry Evans.

SECRETARIES



Albert Hamer Reiser, General Secretary

General Board Cannot Provide Information For Abridged History

We are receiving many requests from wards and stakes for information needed in the compilation of the abridged history of Sunday Schools. This information we cannot provide because we do not have it. The names of officers and teachers, the dates of their appointment and release, facts of special interest, particular achievements of individual Sunday Schools are not reported to us for the purpose of record keeping.

Our permanent reports are limited to the annual reports received at the end of the year. These reports cover only a bare minimum of important information and cannot possibly call for all the important details which should be preserved in the local records.

Specifically, the permanent records of the General Board provide the name of the superintendent of each Sunday School as of the time the report is made and the detail of enrollment, class by class as of the end of the year, together with a few general statistics. By scanning the usual annual report form one can see that very few of the details needed for abridged history are ever included on the annual report.

It is contrary to Church practice to concentrate all these details of historical records in one place. It is the obligation and responsibility of the officers of local organiza-

tions to compile and preserve for all time these historical records.


It is impracticable and it would be unwise and inefficient to concentrate all of this information at headquarters. It is needed and can be of greatest value in the locality itself and there it must be compiled, preserved and used.

This is the very reason for the present task of compiling the abridged Sunday School histories. The instruction to undertake the compilation and the effort secretaries are making to follow the instructions are clearly revealing how seriously this work has been neglected. Yet it must be done. We cannot afford to admit defeat. We must not give up. We must persist with dogged, unyielding determination to perfect these records.


By all means, we must preserve all records we are now making and pass them on in good condition to our successors with the solemn charge to preserve them and pass them on and on, so that secretaries and historians of the future will not have the bitter, disappointing experiences we are suffering because of failures to keep adequate records of the past.

The point of great importance is that the local officers are responsible for making and keeping all historical records. No one will do it, if they do not, and no one but them is responsible for failure.

Let's do this job right! And let's do it right now!



LIBRARIES



General Committee: A. Hamer Reiser, Chairman;
Horace H. Cummings and T. Albert Hooper

Lesson Enrichment—The Librarian's Opportunity

The lesson enrichment theme of the 1936 Sunday School conventions inaugurates a project which brings librarians a supreme opportunity for service. This project, with the activity principle of teaching stressed in the Sunday School teacher training text—*Teaching as the Direction of Activities*—and emphasized in the 1936 conventions, makes an abundance of material imperative. Reference books, pictures, maps, charts,

songs, pageants, dramatization, hand work materials, blackboards, story books, magazines, newspapers, books of poems, scripture and all other conceivable forms of enrichment material will be in demand.

Librarians are urged again to redouble their efforts at collecting every useful form of enrichment material. The importance of indexing and classifying this material is clear.

Read the lesson helps and suggestions appearing in *The Instructor* and discover specifically what materials will be useful in each department. Aim to obtain these.

Read carefully the January issue of *The Instructor* and note the details of the *Four Union Meeting Plan* and its relation to the Sunday School Convention to be held in your stake. Note especially what a wonderful opportunity this program offers librarians.

Throughout the year, as helpful sources of the various materials are discovered announcement will be made in this department. It will be our aim to pass on to you all the interesting and helpful materials we discover.

In the meantime, put your present library in order. Take an inventory of its contents. Know what you have to offer now. Decide what more you need.

Perhaps some of the very old fashioned, out of print books you have will be of greatest value to you. For example, the old hymn books, containing only the words of Gospel songs, contain some of the finest religious verse and poetry obtainable anywhere. Other excellent books of poetry are, *Palgrave's Golden Treasury*, (Cable Co. Publishers), *101 Famous Poems*, *101 Famous Poems for Children* (Whitman Pub. Co.), *A Rainbow in the Sky*, *Runaway Rhymes*, *This Singing World*, *The Le Galliene*, *Book*

of English and American Poetry, *Utah Sings*, *The Standard Book of British and American Verse*.

The works of all of the great poets, Shakespeare, Milton, Tennyson, Wordsworth, Shelley, etc.

Story Materials: Every library should have that invaluable guide and index prepared by Dr. Starbuck and his staff: *Guide Books for Character*. With the aid of this book an excellent selection of books can be made.

Sources of other enrichment materials (visual aids) were suggested in the November 1934 issue of *The Instructor*.

Acres of Diamonds, invaluable sources of precious enrichment material are right under our feet, figuratively speaking, in the past and current issues of the Church magazines, newspapers and other publications. Indexes should be prepared on these, showing topically what subjects are dealt with. Thus an index preserves your discoveries of enrichment materials and makes them available quickly to others.

Don't forget the humble old *Aesops Fables*.

More later. Watch this department for chats about enrichment materials.

BOOKS

By Ezra J. Poulsen

The enjoyment of good books and reading, like any other worth-while activity, requires development and the proper setting.

Books, like friends, must be cultivated. Each one must have the opportunity of impressing us with its specific personality. There is a delightful stimulation in owning books, in standing them up side by side in their colored jackets, and arranging them in bookcases of our own design or choice.

Books should reach out to us, each in the proper moment, in response to our moods, and in fulfillment of our needs. Do we want spiritual guidance? Do we want information? Or do we merely want to go adventuring. Our books are ready to help us in each case. They have something to give, especially if we have made them a natural part of the routine of our lives.

To well ordered minds books are the second line of defense. Not all facts can be carried in the focus of memory, or within easy recall. But all the known facts within the pale of human knowledge are within easy access to minds acquainted with the intricate but well mapped highways of a good reference library. The facts of every special field of knowledge are available to the expert who can rely on his books. In something—at least in the art of living—we can all be experts.

Not only for facts but for growth, inspiration, spiritual insight, we may receive abundantly from books. The **Book of Books**, the Bible, should be number one in every person's library. Who has ever discovered the limit of this vast storehouse of human wisdom? It is mighty poetry, great history, magnificent drama. Far from being merely a guide book for the dogmatic

(Continued on page 83)

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; Edward P. Kimball, George H. Durham and Gerrit de Jong

STYLE IN SONG INTERPRETATION

The practice song to be studied in the March Union meeting, and practice in the local schools during the month of April is No. 210, "In Hymns of Praise."

Style is the mode of expressing thought. In musical compositions it is the characteristic and distinctive choice and arrangement of the material used by the composer in constructing his music. In the interpretation of music it is the mode of presentation, execution or performance of the composition. Throughout the centuries numerous causes, political, religious, climatic, environmental, have influenced musicians to give tonal expression to the musical thoughts suggested by these causes.

From earliest times men have been seeking to express themselves to Deity and it is therefore not surprising to discover that music as we know it today was born in the church. As the art of composition developed, musicians were impelled more and more to give expression to their spiritual emotions through the medium of music. In time certain set forms of musical expression became recognized as the most useful through which the composer might express himself most effectively because they evolved naturally out of certain practices of worship.

It was the custom in very early times for the priests to intone psalms and prayers on a single tone without using measured rhythm. In time several pitches were used and the priests began to intone with more rhythm. This practice led to the development of a slow dignified and severe style of hymn that was devoid of florid passages. Palestrina, the great composer of church music, developed this style of hymn to an exalted medium for expression of religious emotion, and in Germany, Bach, the greatest of all musicians, created some of the most beautiful and soul-inspiring hymns, using as a basis for them the slow dignified tunes known as chords.

In the eighteenth century, and from then on until now, frivolous airs and florid passages were introduced into the hymns, resulting in a deteriorated religious expression. In our own time highly emotional music and words have been wedded which are very strong in their human appeal, but weak in the spiritual uplift. This type of hymn seems to enjoy much popularity in our own congregations. But the true hymn must ever remain a dignified song of praise, an adora-

tion of the Deity, a communion of the soul of man with his maker. Let all other so-called hymns be classed as songs.

The song form covers the whole range of human emotions in its varied expressions, for it is a natural composition whose meaning is conveyed by the combined force of words and music. It can be pleasingly lyrical, intensely emotional, or wonderfully dramatic. It expresses well both religious emotions, and those that may be termed secular. It can find expression as a part song, a duet, or as a solo. It is the most loved of all art forms, and the most nearly universal.

It is not surprising, therefore, that the music book used in the Sunday Schools is a song book rather than a hymnal. Children need great variety of expression, and this they probably could not find in sufficient degree in hymns alone. The compiler of our Deseret Song Book, Superintendent George D. Pyper, wisely selected a great variety of sacred four part songs, duets, solos, and hymns. Some of these songs are light, almost gay, some teem with emotion, some are well rounded out and flow like rippling water, others are as square and severe as a granite cube.

Should they all be interpreted alike? Do not the severe, square cut songs like "Choose the Right," "We Are Watchers," need rounding out? Can "Scatter Sunshine" be made to sound too rollicking? Is "Hark to the Class Mates Song" just a bit operatic? Should the unison song with a clarion call be sung just like the dignified four part hymn of praise, or expressed with the same spirit and tone volume as the childrens' song, "Luther's Cradle Hymn"? Such questions would seem superfluous were it not true that so many choristers and organists perform every song in the same manner, disregarding almost entirely the style of both words and music.

Some songs are effective because of their melodic outline. Songs illustrating this type are the chorus of "Hope of Israel," "O My Father," the first part of the chorus of "The Joyful Song." Rhythm is a principal factor in many Sunday School songs such as "We are all Enlisted" and "Let Us All Press On." Most sacred songs sound best which have the support of good harmony, "How Great the Wisdom and the Love," "Glory to God on High," "The Lord is my Shepherd," are

all made more effective because of their harmonic structure.

Good songs, almost without exception, are strong in melody, rhythm and harmony. Frequently, however, one of these elements predominates and should, therefore, receive special consideration by the interpreter. The proper balance of these elements cannot be accurately stated in general terms and each musical composition must be studied in relation to its own parts. All great interpreters of music are exceedingly particular in their study of music from the standpoint of balance of its several elements, and all choristers and organists would do well to follow their example.

The study of songs for style might be started by making a classification under the following headings: (1) Unison songs, (2) Songs strong in rhythm, (3) Songs that

sound best with all parts sung. When this is done each song should then be studied to determine just where, and how much, to "bring out" the melodic outline, just how much harmonic support to give it, and then to find its natural rhythmic impulse. When once this rhythmic impulse were found the proper tempo would have been established also.

Other musical classifications might well be made, such as (1) songs of joy, (2) songs expressing devotion, etc. Then, if the classification idea were extended to include word content of the songs in its relation to subject matter as well as the effect of words in the interpretation of the music, an excellent start would have been made in the direction of interpreting music in its proper style.

Prelude

Andante dolce. WILLY RESKE.

SACRAMENT GEM FOR APRIL, 1936

He lives! He lives! We humbly now
 Around these sacred emblems bow,
 And seek, as Saints of latter days,
 To do His will, and live His praise.

Postlude

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman;
James L. Barker, Vice-Chairman.

SCHEDULE FOR 1935-36

Classes started October 13, 1935, and kept on schedule (see September, 1935, *Instructor*) will complete the course of study March 29, 1936. Commencement Exercises should follow the April Semi-Annual Conference. Classes started late should continue until the course of study is completed. Some classes may desire to continue beyond the regular schedule. It is suggested that additional topics be selected from the following list:

Optional Topics

1. The Nature of Learning.
 - a. Thorndike's "laws of learning"—readiness, exercise, and effect.
 - b. The conditioned response.
 - c. Other recognized "factors," such as recency, frequency, intensity, etc.
 - d. Application of above to classroom procedure.
 - e. Application of above to child-training.
2. Individual Differences.
 - a. In intelligence.
 - b. In physical attributes.
 - c. In spiritual attributes.
 - d. Application of the principle in classroom procedures.
 - e. Application of the principle in child-training.
3. The Psychology of the Various Age Groups.
 - a. Childhood.
 - b. Adolescence.
 - c. Adulthood.
 - d. Appropriate methods for each group.

References

At least one or more of the following books will be found in any school or public library. The index will likely contain items listed in the above outline. The titles will indicate the appropriate books to select for certain topics.

Baldwin and Stecher, *Psychology of the Pre-School Child* (Appleton), 1924.

Benson, Lough, Skinner and West, *Psychology for Teachers* (Ginn), 1926.

Bolton, *Everyday Psychology for Teachers* (Scribner's) 1923.

Bolton, *Adolescent Education* (Macmillan), 1931.

Brooks, *The Psychology of Adolescence* (Houghton-Mifflin), 1929.

Colvin and Bagley, *Human Behavior* (Macmillan), 1929.

Gates, *Psychology for Students of Education* (Macmillan), 1924.

Hollingsworth, *The Psychology of Adolescence* (Appleton), 1928.

Monroe, De Voss and Reagan, *Educational Psychology* (Doubleday, Doran & Co.), 1930.

Norsworthy and Whitley, *The Psychology of Childhood* (Macmillan), 1933 (revised).

Robinson and Robinson, *Readings in General Psychology*.

Skinner, Gast and Skinner, *Readings in Educational Psychology* (Appleton), 1926.

Sandiford, *Educational Psychology* (Longman, Green & Co.), 1928.

Thorndike, *Educational Psychology* (Teachers' College), 1921.

UNION MEETINGS

General Board Committee: John T. Wahlquist, Chairman;
James L. Barker, Vice-Chairman.

Notice!

The January issue contained the outline of the four Union Meetings immediately following the Annual Convention. The December issue contained the February program, except where stakes have early conventions, in which event February inaugurates the special series. In many stakes the con-

vention will not be held before the March Union Meeting. In such cases the March session should be devoted to Optional Topic No. 1, outlined below. In some cases the Conventions will not be held before the April Union Meeting. In these stakes the April session should be devoted to Optional Topic No. 2. Where the Annual Conven-

tions occur early in the year, the special series will be completed in May or June. In such instances, Optional Topics No. 1 and No. 2 should be treated in July and August Union Meetings.

Optional Topic No. 1—Growth in Service

(March, April, June, July or August)

Reference: Wahlquist, *Teaching as the Direction of Activities*, Chapter XVI. Re-read the Introduction to Unit I, pp. 11-14 inclusive.

Objectives:

1. To instill in each teacher the desire for self-improvement.
2. To introduce to teachers the technique of self-rating.

General Statement:

Church teaching is one of the highest forms of Church service. It is important to the pupil, but inherent in the teaching act is growth in the individual teacher. For both the sake of the pupils and the good of the individual, every teacher should strive for self-improvement. This exercise is intended to elevate teaching to its rightful position and to insure faithful service on the part of its practitioners. A favorable attitude toward teaching, searching self-appraisal at all stages, adequate preparation, wide and wholesome interests are presented as the requisites of successful teaching.

General Session:

1. A demonstration of a proposed self-rating sheet for the Sunday School teachers of the stake. The sheet should represent the work of the entire stake board and of a special committee charged with the final draft. The sheets should be mimeographed for distribution and placed on a large chart for the first presentation (Liberty Stake has devised the following chart):

2. A talk on the *weakness* of Sunday School teachers in the stake with suggestions for overcoming these weaknesses. This talk should also reflect the wisdom and experience of entire board. Furthermore, the board should hear this talk before it is finally given. (See Wahlquist, p. 178f. for suggestions.)

3. A talk on the reading habits of a successful teacher. Select a good speaker outside the board who is commonly recognized as a well-read man.

Departmental Session:

1. Have teachers rate themselves silently and secretly on the rate-sheet. Discuss their reactions.

2. Lead the teachers to discuss the talk on weaknesses of teachers. Indicate your desire for personal conferences with teachers needing aid.

3. Work for *lesson enrichment* on the outlines for the month. Note how outside readings help.

4. If this meeting is held in June, July or August check on projects outlined in the series of meetings on lesson enrichment.

Optional Topic No. 2—Capitalizing Upon Supervision

(April, July or August)

Reference: Wahlquist, *Teaching as the Direction of Activities*, Chap. XVII.

Objectives:

1. To create in teachers the desire for supervision.
2. To indicate to teachers the forms of supervision available to them.

General Statement:

No business organization, no industrial plant, no institution, no civic group and no political party would attempt operation without supervision. When the individual worker stands alone he weakens the organization, breaking down all attempts at co-ordination or integration. In addition he practices his own mistakes and gets deeper into the ruts. For both the sake of the pupils and the welfare of the teacher every person engaged in the Sunday School cause should welcome "super-vision."

General Session:

1. Have a local public school superintendent or principal define the modern view of supervision.

2. Have a stake leader discuss the question: Do We Need Supervision in Religious Education? (See Wahlquist, p. 187)

3. Have a member of the stake board discuss the topic, What We Expect of Our Sunday School Teachers. (See Wahlquist, p. 188f)

4. Have a Sunday School teacher discuss the subject: What We Expect of Our Stake Board Members. (See Wahlquist, p. 189f)

Note: Make careful selections of speakers. No speaker should occupy more than ten minutes; five minutes should be sufficient.

Departmental Session:

1. Let the Stake Board representative explain the various types of supervision available to the teacher.

2. Have the teacher explain their most pressing problems demanding supervision.

3. Plan supervisory visits, individual conferences (pre-teaching and post-teaching) and inter-visitations for the month. Obviously inter-visitations must be discussed with the local superintendencies in advance of this meeting.

4. Plan together the lesson work for the month.

WOMEN'S DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; Adam S. Bennion, Vice-Chairman
Assistants: Mrs. Elizabeth McKay Hill, Mrs. Mary Grant Judd and Mrs. Ida D. Rees
General Subject: The Ideals of Mormon Womanhood

LESSONS FOR APRIL

CONTINUOUS DIVINE LEADERSHIP

Lesson 13 For April 5, 1936

Text: "Ideals of Mormon Womanhood,"
Lesson 13, pp. 31-33.

Objective: To teach that our hopes for individual salvation are anchored to our adherence to the teachings of the living oracles of God.

Method: By previous assignment have class members give two minute talks on the different phases of the question of priesthood and delegation of authority as given in today's lesson. Let it be shown that in all affairs of life we do not hesitate to recognize the need for leadership clothed with authority; and that in an undertaking involving the eternal welfare of man, the need for an authority must be all important. Let the class give thought to the problem: What would necessarily have happened to this Church if authority had ceased with the Prophet Joseph Smith; if provision had not been made by the Lord to have that authority continue? At this point call attention to the great apostasy which could not be averted once the authority was taken from the earth.

Then let it be seen that any authority to be effective must be respected and followed. For that reason Latter-day Saints should look for guidance and direction from those who now have the authority to speak in the name of the Lord. Time permitting, see what the attitude of your young girls is toward the teachings of our leaders on such questions as card playing, smoking, drinking, temple marriage, morality.

Second Sunday April 12, 1936
Easter Program

MEANING OF THE RESURRECTION

Lesson 14 For April 19, 1936

Text: "Ideals of Mormon Womanhood,"
Lesson 14, pp. 34-36.

Objective: To teach that our accumulated knowledge, faith and obedience in this life will be our starting point in the resurrection.

Method: Let some good reader in your class read the two poems given in this lesson. Then make it clear that these verses reflect the general attitude of man toward something beyond this life; that the hope for continuation of existence seems imbedded in the hearts of the entire human race, and refuses to be extinguished or crushed by any philosophy of annihilation. Then give the doctrinal aspects of the resurrection as revealed to us in our day. Point to the absolute proof of a literal resurrection, offered in the appearance of the Savior in person, to the Prophet. Show how the Church offers opportunities on every hand to every member of the Church to grow and develop along wholesome, constructive lines, while in this life; that our triumphs here over evil and our own weaknesses will give us a reserve of strength and power in the hereafter, which will make our progress there swifter and surer than with those who dawdle and drift in this life. Further reason. Our women and girls should consciously progress every day in living according to gospel requirements. Get the reaction of your class to that suggestion.

Fourth Sunday, April 26, 1936
Open Sunday

IDEALS OF MORMON WOMANHOOD

Handbook containing all the lessons for the year 1936 is off the press and can be obtained from the Deseret Sunday School Union Board, 50 North Main St., Salt Lake City, Utah, price 25c.

This handbook provides excellent supplementary material on every lesson for the Department for Women and Girls.

Every teacher of classes for women and girls should have a copy. Members of the classes will find it an unique addition to our literature on Gospel principles in relation to the aspirations of Latter-day Saint women.



GOspel DOCTRINE

**SUBJECT: TEACHINGS AND TESTIMONY OF
THE NEW TESTAMENT WRITERS**

**For Members of the Melchizedek Priesthood and Men
and Women Over 20 Years of Age, Not Otherwise
Assigned.**

**General Board Committee: George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman;
Mark Austin, Herbert B. Maw.**

CONCERT RECITATION (Doctrine and Covenants, Section 6, Verse 28)

**"* * * In the mouth of two or three
witnesses shall every word be established."**

**Lessons 11 and 12 For April 5 and
April 19, 1936**

- 11. PETER'S INFLUENCE UPON
JOHN MARK**
- 12. THE VALUE AND AUTHENTICITY
OF MARK'S GOSPEL**

*Objective: The reality of Christ's death
and resurrection attested by reliable witnesses.*

Two Class Periods:

These two lessons are treated together, yet scheduled for presentation on two separate Sundays, because they are so closely related that they should be regarded as a unit and yet so full that they cannot be covered adequately in one class session.

The first class period may be devoted to the introductory features, including the comparison of the careers of Mark and of George Q. Cannon. Special emphasis, in this comparison, should be given the facts that John Taylor, a very close associate of the Prophet Joseph Smith, made of George Q. Cannon a very close associate, as Peter, a close associate of the Savior, made of Mark a close associate. Dwell at some length upon the influence of Peter upon Mark. What Mark learned from Peter and the spirit of testimony he enjoyed by reason of his association with Peter and the Gift of the Holy Ghost are important elements in establishing his reliability as a witness.

The second class period may be devoted to developing the details of Mark's career for the purpose of showing his trustworthiness as a witness of the life and teachings of Jesus.

FOUR THINGS

By Henry Van Dyke

**"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely."**

General Problem:

The value of one's testimony may be measured by these standards. Applied to Mark's testimony, why can it be said that Mark made "his record true"? This question is a proper one to address to the class in the beginning of this discussion, for members to be thinking about, but answers should be reserved for the period of final summary after all the essential facts are known.

PETER'S INFLUENCE UPON MARK

Lesson 11 For April 5, 1936

Comparison for clarity:

Preliminary to exhibiting the details of Mark's opportunity to know about Jesus, it will be helpful to give the class, by way of comparison, a situation nearer to them. Therefore, one week in advance, appoint some one to make an outline on the blackboard showing how George Q. Cannon's means of knowing and testifying about Joseph Smith resembled Mark's means of knowing and testifying about Jesus.

George Q. Cannon was a biographer of Joseph Smith. See *The Life of Joseph Smith*, Cannon.

Mark was a biographer of Jesus. The Gospel according to St. Mark.

George Q. Cannon as a young man of 16 years of age moved with his father's family to Nauvoo in 1843, and probably had what opportunity a young man of 16 would have at that time to know the Prophet, who was martyred in June of the following year.

Mark a young man, knew the Savior perhaps only very shortly before the crucifixion. See lesson quarterly and any good Bible Dictionary.

George Q. Cannon was strongly influenced by John Taylor's knowledge and testimony of Joseph Smith.

Mark was strongly influenced by Peter's knowledge and testimony of Jesus.

George Q. Cannon enjoyed the spirit of testimony by reason of the Gift of the Holy Ghost.

Mark enjoyed the same spirit and Gift.

George Q. Cannon showed his faith by a

life time of service to the Church and by long periods of missionary service.

The same may be said of Mark.

Questions:

Why do you consider George Q. Cannon's testimony of the Prophet Joseph Smith to be trustworthy?

Use the questions which appear at the end of lessons 11 and 12 in the quarterly.

April 12—Easter Program

THE VALUE AND AUTHENTICITY OF MARK'S GOSPEL

Lesson 12 For April 19, 1936

(Same Objective as for Lesson 11)

Assignments:

One week in advance appoint three persons, each to present on Sunday, April 19, 1936, one of the following subjects:

1. Mark's opportunity to know about Jesus.
2. His attitude toward Jesus and His teachings.
3. What he did in consequence of his faith.
4. The relation of the Holy Ghost to the Spirit of Testimony.

Question:

Why do you consider Mark's testimony of the life and teachings of Jesus to be reliable?

See the "General Problem" suggested following the verse "Four Things," p. 61.

See the lesson quarterly and questions there.

Excellent help will be found on George Q. Cannon in any of the following:

Whitney's *History of Utah*, Vol. 4.

Jensen: *L. D. S. Biographical Encyclopedia*, Vol. 1.

Roberts: *A Comprehensive History of the Church*, Vol. 4.

Smith: *Essentials of Church History*.

On Mark:

McKay: *Lesson Quarterly*, Lesson 11.

McKay: *Ancient Apostles*.

Anderson: *The Apostles of Jesus Christ*. Bible Dictionaries. (See Missionary Combinations set of standard works of the Church), etc.

Fourth Sunday, April 26, 1936

Open Sunday

SONNET OF FRIENDSHIP

(Inscribed in Deepest Friendship and Appreciation to Sister Rachel Ivins Grant)

By Bertha A. Kleinman

I mean to keep my friendship in repair,
 If only some good wish for you to send,
 I would not forfeit anything so rare,
 So tried and precious as a steadfast friend;
 I mean to keep my friendship ringing true,
 If only praise and good of you to tell,
 That, passing on the lovely things we do,
 I shall be loved and needed half as well;
 I mean to keep my friendship building on,
 If only step by step I can achieve
 Some higher round each day as you have gone.
 The loftier to live and to believe—
 O there is much to do, to give, to share ,
 If I would keep my friendships in repair!

MISSIONARY TRAINING



COURSE D—THE ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman;
Carl F. Eyring

CONCERT RECITATION FOR APRIL, 1936

(John 14:26)

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

LESSONS FOR APRIL, 1936

THE MODE OF BAPTISM

Lesson 12 For April 5, 1936

Texts: *Articles of Faith*, Talmage, pp. 137-156; *Sunday Night Talks*, Talmage, pp. 168-171; 184-194.

Objective: Baptism by immersion is symbolic of the new birth, the newness of life, which comes to those who have achieved faith in the Lord Jesus Christ and his Gospel, and have learned through experience the true value of repentance. Other modes of baptism do not and can not adequately symbolize this spiritual birth.

Suggested Material Outline:

I. Baptism by Immersion.

a. Symbolism of the Baptismal Rite. The person who accepts the gospel of Jesus Christ and makes use of the personality-producing power of faith and repentance, may expect to be made over in a real sense—literally re-born. Baptism by immersion in water is an appropriate physical symbol of this new birth. This cannot be said of a sprinkling of water upon the face. In the parables of Jesus the comparisons and metaphors are not far-fetched. Undoubtedly, Jesus expects that the symbolism in so important a rite as baptism should be genuinely symbolic.

b. Jesus was baptized by immersion. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matt. 3:16)

c. Early Christians baptized by immersion. "History furnished ample proof that in the first century after the death of Christ, baptism was administered solely by immersion. Tertullian thus refers to the immersion ceremony common in his day: 'There is no difference whether one is

washed in a sea or in a pool, in a river or in a fountain, in a lake or in a channel. * * * We are immersed in the water.'" (*Articles of Faith*, page 485)

d. Mode of baptism prescribed. "Baptism is to be administered in the following manner unto all those who repent—The person who is called of God and has authority from Jesus Christ to baptize shall go down into the water with the person who has presented himself or herself for baptism, and shall say, calling him or her by name: 'Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Then shall he immerse him or her in the water, and come forth again out of the water." (*Doctrine and Covenants*, 20:72-74)

II. Baptism for the Dead.

"Through further revelation in this age it has been made known that ordinances in behalf of the dead should be administered in places especially dedicated for this purpose. These are the temples, in the building and maintenance of which the Latter-day Saints hold a unique position. * * * Surely the family relationships established by mortal birth are not destroyed by death. Repent and be baptized for the remission of sins, and prepare yourselves to be fit recipients of baptism in behalf of those who have preceded you through the veil that hangs between this life and the hereafter, and who passed without compliance with the laws and ordinances of the Gospel." (*Sunday Night Talks*, pp. 193-194)

Suggested Method Outline:

I. After introducing the topic, "Baptism by immersion," the teacher might present the following problems and questions:

Explain why baptism by immersion in water is an appropriate physical symbol of a spiritual birth.

What attitude do you think Jesus would take toward far-fetched symbols? Why?

Describe the baptism of Jesus.

Was Jesus baptized for the remission of sins? If not, why was he baptized?

What evidence have we that early Christians baptized by immersion?

Describe in detail the mode of baptism used in the Church of Jesus Christ of Latter-day Saints.

Do priests and elders have the authority to baptize whenever they see fit to perform the ordinance? Explain.

- II. A member of the class might be asked to prepare a talk on the subject, "Baptism for the dead."

Assignment: As a general assignment, urge the members to gather stories of conversion from the converts who reside in the community, or from persons who have always been members, but who were inactive until recently. If you care to follow the outline suggested for the next lesson, "Gifts of the Holy Ghost," ask a member to prepare a talk on the subject, "The Spirit of God."

The Two-and-one-half-minute Talk for April: If opportunity arises, a member of the class could give a talk on "Genuine Worship," making use of the material outlined in Lesson 14.

Teacher's Closing Minute: The teacher might close with some such statement as this: "Baptism by immersion is symbolic of a new birth. The baptized person should reveal through his daily deeds that he is truly born each day into a newness of life which leads to perfection. Let us repeat the fourth Article of Faith."

Second Sunday, April 12, 1936

Easter Sunday

GIFTS OF THE HOLY GHOST

Lesson 13 For April 19, 1936

Texts: *Articles of Faith*, Talmage, pp. 157-170; *Sunday Night Talks*, Talmage, pp. 195-206.

Objective: Every man is enlightened by the Spirit of God in accordance with his capacity to receive; but those who have faith in Jesus and his gospel, who practice true repentance, and who are baptized in water as a physical expression of such faith and repentance, are eligible for a baptism of the Holy Ghost, and through it an intimate association with this supreme Intelligence. This extra privilege is open to all, if they will but enter through the gate.

Suggested Material Outline:

I. The Spirit of God.

Following the teachings of Joseph Smith we conclude that men and women, as we find them in this earth-life, are representative of the many intelligences who were in the beginning with God. Just as the Intelligences called men exert an influence upon each other, so God the greatest of them all exerts His influence.

The influence emanating from the great trinity of Intelligences, the Father, Son, and Holy Ghost is often spoken of as the Spirit of God. The Holy Ghost is usually distinguished from the Spirit of God, although both terms are sometimes used interchangeably. "It is not the Holy Ghost who in person lighteth every man who is born into the world, but it is the light of Christ, the Spirit of Truth, which proceeds from the source of intelligence, which permeates all nature, which lighteth every man and fills the immensity of space. * * *

The Spirit of God which emanates from Deity * * * fills the earth and the air and is everywhere present. * * * By means of this Spirit every man is enlightened, the wicked as well as the good, the intelligent and the ignorant, the high and the low, each in accordance with his capacity to receive the light." (*Gospel Doctrine*, Joseph F. Smith, pp. 73-75) The creative process which the careful student of science finds immanent in nature, the upward pull which the repentant wrong-doer discovers in his weakness, and the flashes of insight which come to the poet, philosopher, and religionist—all these are undoubtedly manifestations of the Spirit of God.

II. The Holy Ghost—the third member of the Godhead.

a. The higher baptism. The person who has achieved faith in Jesus Christ and his Gospel, who through practical experience has acquired an understanding of the value of repentance in soul development, who has publicly shown, by baptism in water, that he is such a person and is willing to contract with God that he will do his best to continue to be such a person, is eligible to receive the baptism of the Holy Ghost—to be born of the water and the Spirit.

b. The Holy Ghost as a gift. Thus under authorized hands such a person is pronounced a candidate fit for an intimate association with the Holy Ghost. "The presentation or 'gift' of the Holy Ghost simply confers upon a man the right to receive at

any time, when he is worthy of it and desires it, the power and light of truth of the Holy Ghost, although he may often be left to his own spirit and judgment." (*Gospel Doctrine*, Joseph F. Smith, page 73) To have intimate communion with this supreme Intelligence is an opportunity which is a precious gift. Few baptized persons live up to their full opportunity in receiving aid of the Holy Spirit. Improvement may be made through genuine worship, to be discussed in the next lesson.

- c. The gifts offered by the Holy Ghost. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26) Thus the intimate influence of the Holy Ghost will lead to the Christ-like life of love and service. In general one will be led to good works, to an honest and enlightened mind, to matured and purified emotions, and to a fuller understanding that a larger freedom is obtained by whole-hearted cooperation with God and His children. Since each person, to be a person, must be unique, each will respond differently to the gifts of the Comforter. For example, read I Corinthians 12:1-11.

- III. God offers help to man. God is willing and anxious to enlighten all men through the action of His Spirit. It is man's neglect if he does not develop faith in the Gospel of Jesus Christ and, under its influence, develop a way of life which will permit the help of the Spirit of God. The Holy Ghost is anxious to be a companion and comforter of all men. But not all will pay the price in faith and repentance needed for such an intimate association. Man must take the initiative in saving himself. The gate is open, why not enter?

A very few persons, after experiencing the intimate association of the Holy Ghost, turn away from this association and strike such a positive attitude of self-sufficiency that neither the Holy Ghost nor the Spirit of God can produce saving results. Such a person can not be saved because he will not be.

Suggested Method Outline:

- I. It is suggested that the topic, "The Spirit of God," be presented as a talk by some member of the class, care being taken to distinguish between the Spirit of God and the Holy Ghost. Also point out that the Spirit of God enlightens every man according to his capacity to

receive, but that the intimate companionship of the Holy Ghost is the special privilege of the baptized.

- II. After introducing the subject, "The Holy Ghost," under the three headings suggested, the teacher might continue with such questions as these:

Who are eligible for the higher baptism of the Holy Ghost?

Do you think that every convert and every child of eight years receives the intimate companionship of the Holy Ghost at the time of confirmation? Explain.

What do you think of the statement, "Few baptized persons live up to their full opportunity in receiving aid of the Holy Ghost."

What must one do to get maximum help?

What acts illustrate best the companionship of the Holy Ghost?

List some of the gifts of the Holy Ghost.

Are the gifts of the Holy Ghost spectacular and bombastic, or more like a "still small voice"? Explain.

- III. The teacher could introduce the topic, "God is willing and anxious to enlighten all men," and then ask such questions as these:

Why is it not possible for God to enlighten certain persons as much as He would like?

What "price" must man pay in order to receive the full services of the Spirit of God and the Holy Ghost?

Explain how this "price" is within reach of all, and that really it is not a cost but simply an establishment of personal capacity to receive God's services as a gift.

Assignment: Suggest that each member of the class might try during the coming week to work out a way of life that will bring greater help from God. This will form an excellent background for the next lesson, "Nature of Genuine Worship." A special talk on the subject, "What worship is not," could be assigned to a member of the class.

The Teacher's Closing Minute: The teacher might close the class with this statement: "The extra privilege of the intimate companionship of the Holy Ghost is open to all who are worthily baptized and who live the Gospel of Jesus Christ. Let us not throw away our birthright for a mess of pottage! Please repeat the concert recitation for April."

Fourth Sunday, April 26, 1936

Open Sunday



GOSPEL MESSAGES



COURSE C—"THE VITALITY OF MORMONISM"

For Priests and Young Men and Women of 17 and 18 Years of Age
General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;
Lynn S. Richards, Earl J. Glade

CONCERT RECITATION FOR MARCH

(Moses 1:39)

"For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man."

LESSONS FOR APRIL, 1936

THE PLAN OF SALVATION

Lesson 11 For April 5, 1936

Text: Sunday School Lessons (Quarterly), No. 11.

References for further reading: Talmage, *Articles of Faith*, Lecture 4; Widtsoe, *Discourses of Brigham Young*, Chapter 4; Roberts, *A Comprehensive History of the Church*, II, 362-366.

Objective: To show that there is purpose in man's existence, designed to rescue him from the forces of sin and death, and bring him again into the presence of God.

Suggestions:

Latter-day Saint scripture contains a more comprehensive statement in explanation of man's presence in mortality than is offered elsewhere. It is the teacher's privilege to make this available to the student. Every Latter-day Saint should be acquainted with the following: Moses 1:39; Moses 4:1-4; Abraham 3:22-28.

"For as in Adam all die, even so in Christ shall all be made alive."* Discuss in light of the following:

Adam, in Mormon philosophy, is the "first man of the race." In him was accomplished the transition from immortality to mortality. He it was who suffered the forfeiture of divine presence to become a mortal being. Avoiding all mysteries in the case keep the following steps in mind:

- Man originally enjoyed association with God.
- Adam represents the beginning of the race in mortal life.
- Adam, through the "Fall," represents the transition into mortality with all its elements of decay, subjection to evil, etc.
- This state of "mortality" is man's "proving ground," where he has his freedom of choice.
- The rescue from the "state of mortality," with all it implies, is the problem of salvation and includes two phases:

First, Rescue from permanent physical dissolution.

Second, Restoration to some measure of divine presence.

Man is powerless to effect the rescue from the state of mortality. He has no power over death. This phase of salvation was achieved by the saving grace of Christ who does possess that power. How it was done involves one of those inexplicable miracles involving life and death before which man stands in daily wonder. But man does have in himself the power to attain, in his proving period, an approach to God through righteous living. Herein lies his part in "working out his own salvation."

Questions:

1. What fundamental principle of life was involved in the selection between two plans offered in the "Council in Heaven"?

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to Heaven."

2. What explanation is offered in Moses IV with reference to the origin of good and evil in the world?"

3. What was the dual nature of the salvation which Christ was to perform? Consider the physical and spiritual "death" which is inherent in man's earth life. (See text, *Vitality of Mormonism*, Lesson 12.) Read also Hebrews 5:9."

4. What part does man play in his own salvation?

5. The Constitution under which we live and enjoy a sort of temporal salvation seems so far removed from our daily life that we fail to realize its vital connection with all we enjoy. Does this apply equally to the Gospel Plan of Salvation? Is our daily routine of living in any way connected with our "salvation"?

6. Discuss: "For behold this is my work and my glory, to bring to pass the immortality and eternal life of man." (Moses 1:39.)

7. Read Hebrews 5:9 and also the 3rd Article of Faith. What the "laws and ordinances" of the Gospel to which the above refers as a means of salvation?"

Further reading: Talmage, *Jesus the Christ*, Chapter II. Especially note 2 at the end of chapter.*

Second Sunday, April 12, 1936

Easter Sunday—Special Program

THE MISSION OF JESUS

Lesson 12 For April 19, 1936

Text: Sunday School Lessons (Quarterly). No. 12.

References for further reading: Roberts, *Mormon Doctrine of Deity*, 185-207; Talmage, *Articles of Faith*, Lecture 4; Talmage, *Jesus the Christ*, Chapter 3.

Objective: To show that the saving mission of Jesus Christ consisted of—

- a. Deliverance from bodily death, and
- b. Man's escape from the effects of individual sin.

I. Discuss Talmage's presentation of the mission of Jesus in accomplishing the deliverance of man from physical death. (*The Vitality of Mormonism*, pages 51-61. Note particularly his illustration taken from the "three kingdoms" of life, on page 54.)

II. What is the meaning of the following, "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive?" (1 Corinthians 20-22.)

III. What is the meaning of spiritual death? How does sin contribute toward spiritual death? Consider such statements and illustrations as follow:

Blessed are the pure in heart for they shall see God. Refer to Lesson 9.

We meet God in the higher ranges of our inner experience.

If any man shall do his will, he shall know of the doctrine.

Isaiah found he could not stand in the presence of God, who was righteous, until he had been purified. Isaiah 6. Ezekiel drew a cartoon of Jerusalem in a state of siege; he placed an iron plate outside the city representing the barrier of sin which shut them out from God and precluded any help from that source.

IV. Beginnings of the Atonement: Man had suffered spiritual death, or had been shut out from divine presence through sin, inherent in mortality. It was a long road back to a condition of *At-One-Ment* with God, but the process began with the first

man who strove to lead men away from sin towards righteousness. When Abraham refused to worship the idols of his homeland, and made a "Covenant" with Jehovah he was on that road. When Moses could receive from Jehovah a moral Code for his people, and Elijah could fight off Baal worship, they, too, were on it. The prophets of Israel continued the upward climb by revealing in turn new attributes of God who, through the centuries, became more distinguishable in the maze of misguided worship. Justice, love, mercy, righteousness were revealed as qualities of God which He, in turn, demanded of His people.

V. Jesus Reveals God to Man: Jesus completed the work of the prophets by revealing God as "our Father in Heaven" and mankind as a brotherhood. It is difficult for us, nursed in a Christian conception of God, to appreciate what a far-reaching revelation that was. Jesus' own life was a further revelation of the character of Him that sent His Son into the world. (John 10:30; 14:9.)

VI. Jesus Establishes His Kingdom: Jesus pointed the way God-ward when he said, "Be ye perfect even as our Father in Heaven is perfect." Such perfection would be attained through a new order in human affairs. The qualifications for membership in this "Kingdom of God" are roughly contained in the Sermon on the Mount. (Matt. 5, 6, 7.) The new spiritual order demanded a new mind, a new faith, and a new life.

VII. He Fixes His Ideal Upon the World. In face of rising opposition Jesus continued his work of establishing the Kingdom. Upon the Cross He fixed forever the ideal of His Kingdom in the hearts of men. Dying upon that cross, He overcame death and gave to man the gift of eternal life.

Illustration: The Roman populace paid little heed to the protests and pleadings of the priests against the barbarous entertainment afforded in the bloody arena. But on one occasion, as the lion dashed forth from his pen to spring upon his victim, a venerable and much loved priest stepped between them and was torn to pieces before the horrified spectators. In his death the priest accomplished more for the cause of mercy than he did in life.

VIII. Summary: "Christ, victor over sin and death, established His right to prescribe the conditions under which man may attain salvation and these He summarized as obedience to the laws and ordinances of the Gospel."—Talmage.

Fourth Sunday, April 26, 1936

Open Sunday

*Special assignments.



NEW TESTAMENT

COURSE B—WHAT JESUS TAUGHT

For Ordained Teachers and Other Boys and Girls
15 and 16 Years of Age

General Board Committee: David A. Smith, Chairman; M. Lynn Bennion, Vice-Chairman

CONCERT RECITATION FOR APRIL, 1936

(Matthew, Chapter 6, Verse 33)

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

LESSONS FOR APRIL, 1936

Suggestions for Two-and-one-half-Minute Talks

1. The Value of True Worship. (Depends upon the motive. If the motive is right, true worship brings harmony with God. Therefore, we are able to commune with Him; we come to know Him, and thus are enabled to overcome temptation and win eternal life.)
2. What it Means to Find or Lose One's Life.
3. One Who Lost His Life, Yet Found It. (Abraham Lincoln, Joseph Smith, Jane Addams, or anyone else who has sacrificed his life or his efforts for the good of others and has thereby won eternal fame and glory.)
4. The Right Way to Pray.

son today that God forgives, not grudgingly, but eagerly?

- b. How can you harmonize the two thoughts expressed in the last sentence of the lesson in the Quarterly?

Suggestions for Teaching: The chief purpose of the teacher of this lesson should be to have the pupils enjoy and appreciate these two beautiful stories. Probably the informal socialized recitation method of teaching will be most suitable (see Wahlquist, *Teaching as the Direction of Activities*, Chapter VII). The references given above, particularly the last three, are very enlightening and inspirational. It would be helpful to have a picture illustrating the lesson. If the teacher does not have such a picture, it is likely that the pupils can bring one.

In both literature and real life, there is an abundance of material illustrating the principles of this lesson. On the preceding Sunday, you should have asked three or four pupils to be prepared to relate stories of repentance and forgiveness.

Supplementary Material:

1. The title of this lesson indicates that in the story of the prodigal son, the father is really the principal character. It is quite natural for any of us, when we begin to feel the consequences of our wrongdoing, to come back from the "far country," repentant, unless we are governed by an unyielding pride—the kind of pride that caused Satan to say, "Better to reign in Hell, than serve in Heaven." (Milton's *Paradise Lost*.) The really difficult thing is to forgive—completely, truly.

The dictionary says, "To forgive is the act of one who has been offended or wronged; it not only lifts punishments or consequences from the offender, but restores the offender to an unresentful place in the affections of the offended one. Hence, 'forgive' is the familiar term for the reestablishing of broken personal relationships."

THE FORGIVING FATHER

Lesson 11 For April 5, 1936

Text: The Quarterly, Lesson 11.

Objective: *To show that the truly repentant sinner may always find forgiveness.*

Supplementary References: Kent, C. F., *The Life and Teachings of Jesus*, pp. 140, 141; Tanner, O. C., *New Testament Studies*, pp. 358-361; Dummelow, J. R., *The One Volume Bible Commentary*, pp. 748-759, and 763-764; Talmage, James E., *Jesus the Christ*, pp. 454-461, and 471-473.

Suggested Outline:

- I. What constitutes true repentance?
 - a. Is it sufficient to be sorry for having done wrong?
 - b. What did the prodigal son say that showed true repentance?
 - c. How did the publican show his repentance?
- II. What is God's attitude toward the repentant sinner?
 - a. What evidence have we in the les-

Some years ago, in one of our smaller wards, there occurred a serious dispute over the use of water. One man became so angry that he took his rifle and threatened the lives of some of his neighbors. He was brought before the bishopric and asked if there was any reason why he should not be tried for his fellowship in the Church. But the offender, though he was a rough character, taking little part in the religious life of the community, pleaded that no action be taken against him. He said, "My membership in the Church means more to me than anything else in the world!"

Those who had been most seriously offended were called in, and one by one they forgave him—except the last. That one fretted around, hesitated, and was obviously displeased. Finally, however, he said:

"Well, I will forgive you—but I will never forget what you have done!"

Is that true forgiveness?

2. In every community there are little narrow souls whose lives are embittered, and whose progress is retarded simply because they have not developed the ability to forgive the little trespasses, intentional or otherwise, of their neighbors. No doubt in the very class that is considering this lesson, most of the pupils have learned how to solve this troublesome, daily problem of forgiveness. But there may be one or two who are building wrong habits, wrong attitudes, and who need help if they are to learn how to live successfully and happily among associates who, at best, are imperfect. To help them in this matter is the teacher's responsibility—and her opportunity!

3. There are others who have developed a more unfortunate attitude, who have not learned how to repent. Since we are imperfect, there will be times when we do things that are not right. The person who has not learned to repent feels that he is an outcast, that further progress in right living is barred. In order to defend himself from his own conscience and to regain a semblance of self-respect, he is likely to develop brazenness and pride in his wrongdoing. These, too, provide opportunity for the teacher to do much good.

Second Sunday, April 12, 1936

Easter Sunday

SINCERITY IN WORSHIP

Lesson 12 For April 19, 1936

Text: The Quarterly, Lesson 12.

Objective: To show that we can have communion with God if we are sincere and humble.

Supplementary References: Matt. 23:23-31; Kern, Paul B., *The Miracle of the Gal-*

ilean, Chapter VIII, pp. 240-244; Bennion, Milton, *Moral Teachings of the New Testament*, pp. 53-56; Dummelow, J. R., *The One Volume Bible Commentary*, pp. 647-648; Kent, C. F., *The Life and Teachings of Jesus*, pp. 147-148.

Suggested Outline:

- I. Why should we have close, constant communion with our Father in Heaven?
 - a. Why are we placed on this earth?
 - b. How can we live this life in such a way as to please the Lord?
 - c. Jesus said, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Is it possible for us, now, to know the Father and the Son without having communion with them?
 - d. What did Jesus mean when He said, "He that findeth his life shall lose it"?

II. How can we have communion with our Father in Heaven?

- a. What three weaknesses must we guard against?
- b. What three forms of worship does Jesus emphasize?
- c. What is more important in worship—manner or motive?
- d. What must be our attitude when we worship, if we would really commune with our Father in Heaven?

Suggestions for Teaching: After a short review of the preceding lesson, conduct a supervised-study period. As suggested in preceding lessons, assign short questions to each member of the class, to be answered as soon as the study period is over. Or, have a number of questions ready, and begin asking them when most of the pupils have finished reading the quarterly.

Since there is considerable disorder and lack of reverence manifested in some Sunday School classes, this lesson will afford opportunity for a drive toward a better attitude. Emphasize the fact that worship without sincerity and humility is ineffective and displeasing to the Lord. Jesus became very angry with the money-changers and merchants who made the House of the Lord a place of disorder, and He became angry again with the Pharisees who pretended to worship, yet whose inner lives were evil.

On the preceding Sunday, these—or similar topics—might be assigned to pupils as suggestions for brief talks:

A Man Who Lost His Life and Found It.
Modern Pharisees.

How This Class Can Help Improve Our Sabbath School Worship.

Supplementary Material:

1. In "Hamlet," the king is tortured by his conscience, for he has murdered his brother. Finally, he attempts to pray for forgive-

ness. He discovers, however, that he can neither repent nor ask forgiveness, so long as he keeps the things for which he committed the murder; that is, the crown, his own ambition, and his brother's wife. These he is not willing to give up. In desperation he falls on his knees and begins to pray. Finally, he gives it up, saying,

"My words fly up, my thoughts remain below:
Words without thoughts never to heaven go."

2. In her poem, "To Jesus on His Birthday," Edna St. Vincent Millay accuses us of having lost our ability to commune with Jesus. She says that we have beautiful forms of worship, but our thoughts are not with the words we use. We are proud and selfish, and will not listen to the things that Jesus said long ago.

Miss Millay's poem may be a little extreme, but it tells a story that applies to many people throughout the world. Surely it is not true of Latter-day Saints!

3. Every day there are choices to be made. There are opportunities for us to win attention, perhaps rewards or wages, all at the expense of future welfare. On the other hand, there are opportunities—often less attractive—to do good in various ways, the results of which we cannot see. How can we know what is best for us to do? So long as we are but imperfect mortals, there is no sure way. But to the extent that we are in harmony with God, and therefore able to commune with Him, we will know how to choose, from day to day, from hour to hour.

Fourth Sunday, April 26, 1936

Open Sunday

INTELLECTUAL HONESTY

By Ezra J. Poulsen

Am I intellectually honest? This question is one each individual might reasonably ask himself.

Most of us would resent having our honesty questioned by another. Possibly we would not think of questioning it ourselves, so far as it relates to our attitude toward the property of others. But when it comes to the clearness and the accuracy of our thinking, we may not be so sure.

By certain well defined characteristics the quality of one's intellectual honesty can be determined. To be intellectually honest one must cultivate the capacity to see all sides of a question, to eliminate self-interest from judgments affecting the welfare of others, and to shun prejudice, he is religious, political, or personal.

Intellectual honesty is the cornerstone of integrity. It is a fundamental attribute of the seeker after truth and distinguishes him always from the self-seeker. Too often our efforts are directed toward the task of grubbing for material with which to justify the notions we already possess.

Perhaps the greatest obstacle to successful adult education is the tendency of mature minds to follow established thought patterns to the exclusion of new and refreshing points of view. The intellectually honest accept

the challenge to keep young by growing a little new wood each year, as Longfellow once suggested, comparing the human mind to an apple tree.

Intellectual honesty must wage an endless warfare against the blighting effect of self interest. The story is told of a highly respected church official who once had the responsibility of dividing a stream of irrigation water between himself and his neighbor. He determined to take extra precaution to make sure he was fair, even generous with his neighbor. Accordingly he divided the water as evenly as possible by guess, then put in an extra rock to divert a little more into the ditch of his friend. Still wishing to make sure he was not favoring himself he hailed a passer-by and explained his desire. "Well, you'd better put in another rock," said the man smiling, "and let a little more water go in your neighbor's ditch." The rock was put in with the true spirit of intellectual honesty.

Thus judgment sometimes plays tricks on us. But light comes to him who seeks it; intellectual honesty leads to spiritual insight. By study and by faith may we hope to tap rich fountains of knowledge; and like the banyan tree grow with increasing abundance in the sunlight of truth.

"I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles—the character of an honest man."—George Washington.



OLD TESTAMENT

Course A—For Deacons and Other Boys and Girls
12, 13 and 14 Years of Age

General Board Committee: T. Albert Hooper,
Chairman; Junius R. Tribe

CONCERT RECITATION FOR APRIL, 1936

(Proverbs 3, Verses 1 and 2)

"Forget not my law, but let thine heart keep my commandments; for length of days,
and long life, and peace, shall they add to thee."

LESSONS FOR APRIL, 1936

THE BOY WHO HAD DREAMS

Lesson 11 For April 5, 1936

This lesson and the three lessons following are about the same person—Joseph. This is the greatest story, not only in the Bible, but in any book, no matter where or when. It has all the elements of a great story—love, jealousy, lust, heartbreak, sorrow, affliction, hope, death. You can do no better now than to read the entire story as it is found in Genesis, chapters 37 to 50, inclusive. This, of course, in addition to the Quarterly. Only such parts of the story are given in the Quarterly as boys and girls of this age can understand.

CAN YOU TRY A DRAMA?

The present lesson covers only the first depressing scenes in what may be called the first act of this drama.

The mention of the word "drama" leads to a suggestion that may be put to good use, if you have the inclination, the time, and the patience to work it out. The Story of Joseph falls naturally into two acts, each with more than one scene. Act I: Joseph in Adversity; Act II: Joseph in Prosperity. In the first act are the scenes: Joseph taken into captivity, the slave market where he is bought by Potiphar, that between Joseph and the wife of Potiphar, Joseph in prison; in the second act we have such scenes as Joseph interpreting the king's dream, the coming of his brothers, and the making of himself known to them. Then there would be the tense scene in the tent of Jacob, when the sons tell him that Joseph is still alive. There are great possibilities here. Drama is much in vogue these days, on account partly of the radio. Besides, children like to act everything out.

HERE IS A PRE-CHRISTIAN

Joseph has been called the greatest Christian in the Old Testament, even though he

lived many hundred years before Christ and Paul. Perhaps, therefore, no better objective for the four lessons on him could be chosen than to show that one should learn to overcome temptation, to practice forgiveness, to fear God more than man, and to exhibit faith in the future. All these Joseph stood for in his thought and life.

HERE'S WHERE YOU BEGIN

A good point of contact for this lesson is suggested in the questions at the end of the matter in the Quarterly. It pertains to dreams that have a meaning. An appropriate reading for one of the class is this: Genesis 37:5-11. The memory gem: "Forget not my law, but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee." Proverbs 3:1, 2. As for the application, ways of obedience may be suggested by you for the coming week.

Second Sunday, April 12, 1936
Easter Exercises

THE LEAN AND THE FAT KINE

Lesson 12 April 19, 1936

1. Objective: If one can keep close to God, one may be able to trust and to hope for the future—that is the lesson to be got from the material presented here, and that is as good an aim as you can make out of it.

Grown-ups are often prone to become discouraged when things go wrong with them. Sometimes this is true also of young persons. This lesson should be an antidote for depression and lowness of spirits in any one who believes in God. For Joseph met with discouragements enough to dampen the ardor of almost the most hopeful. But he never lost heart, it seems. His was a buoyant nature, full of faith and trust. No matter how dark the prospect, he kept up his

spirit. The secret lay in his early teachings.

2. *Point of Contact:* What have the boys and girls made up their minds to do in life? Or have they ever given the matter any thought? If they have decided upon what they are to do, just how are they going to bring about their object? Are there any obstacles in the way? While the Lord expects us all to do the best we can to prepare for our future, even in this life, yet one of the best ways of preparing for that future is to do as Joseph did—put oneself into the hands of the Lord trustfully.

3. *Outline:* The lesson in the Quarterly proceeds along the following lines:

1. Joseph in the home of Potiphar.
2. He is cast into prison.
3. He interprets the dreams of prisoners.
4. He interprets the king's dream.
5. He is made chief in the realm.

Perhaps these topics can be given by members of the class. Of course, they should have been assigned beforehand to them. Thus will more activity come about in the class.

4. *Readings:* Genesis 41:39-45. These readings are a means of inducting the class into the beautiful language of the Bible. They should not, of course, be assigned to only one or two in the class, but should be distributed to various members, till all of them shall have had their turn.

5. *Memory Gem:* "Forget not my law, but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee." Proverbs 3:1, 2.

Do the pupils understand what this passage means? If you have any doubts on the matter, the following questions may clear up their minds: Have some one tell the class what a proverb is, with special reference to the Book of Proverbs in the Bible. Ask another pupil to tell the class something about Solomon and his wisdom. Whose "law"? Why keep the commandments "in thine heart"? Why not "in thy mind"? What is the meaning of the words "length of days"? What is the meaning here of "peace"? Why should keeping the commandments of God bring peace?

6. *Application:* Ask the class again to try to keep one of the "laws" of God which they find not very easy.

7. It would be well to read the next lesson now so as to make the proper assignments for the Sunday following. Remember that the best class recitation is the one where the largest number are active—that is, where they have something to do, either in or out of class.

Fourth Sunday, April 26, 1936
Open Sunday

THE MISSIONS

PRESIDENT GEORGE S. ROMNEY

The General Board takes this occasion to express its sincere regret at the sudden and unexpected passing of President George S. Romney of the Northern States Mission, with headquarters at Chicago.

President Romney was a fine leader, a great teacher of broad understanding—and in all a truly humble disciple of the Master. Christ, in solemn conference with Peter, thrice repeated the explicit direction "feed my sheep." President Romney, most of his life, has been doing just that very work.

During his Presidency of the Northern States Mission he has given the Sunday School work in his field great impetus. He

acknowledged the Sunday School as a great force in carrying the gospel to the world.

Under his direction the Northern States Mission has been one of three missions that have pioneered a new field in Sunday School work for the missions. That work at the present time is known as extension Sunday School work. This department is in full operation in the Northern States Mission and is accomplishing untold good. It is in charge of Elder N. L. Hansen, who now has enrolled in this field more than two hundred members of the Church.

The General Board expresses to Sister Romney and her fine family its deepest love and sympathy in this their hour of bereavement.



CHURCH HISTORY

The Restoration and Early Church History
For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman;
DeLore Nichols, and Ruth Wheelon

CONCERT RECITATION FOR APRIL, 1936 (Doctrine and Covenants, Section 6, Verse 28)

"And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established."

LESSONS FOR APRIL, 1936

Project for Church History Department

Try to have the pupils make a chart for themselves and the ones who baptized them back to the time when the Aaronic priesthood was restored by John the Baptist to Joseph Smith and Oliver Cowdery. If this is impossible, the teacher could trace his own right to be called a member of the Church having been baptized by the proper authority. The teacher will have to make the assignment and then follow it up so that the parents will become sufficiently interested to help the pupils.

Suggested Pictures to be included in the Lesson Quarterly.

Joseph Smith.

Hyrum Smith.

Room where the translation of the *Book of Mormon* started.

THE BOOK OF MORMON WITNESSES

Lesson 13. For April 5, 1936

Text: Sunday School Lessons (Quarterly), No. 13.

Supplementary References: Smith, *Essentials in Church History*, pp. 72-83; Roberts, *Outlines of Ecclesiastical History*, p. 284; Widtsoe, *The Restoration of the Gospel*, pp. 52-55; Anderson, *A Young Folks' History of the Church*, pp. 28-32; Talmage, *Articles of Faith*, pp. 276-279; Roberts, *A Comprehensive History of the Church*, pp. 134-156.

Objective: By living prayerful lives we may obtain a testimony of the truth of the *Book of Mormon* and its miraculous delivery to Joseph Smith.

Outline of Material:

I. Necessity of witnesses in business transactions.

II. Witnesses of the *Book of Mormon*.

- a. Promise in *Book of Mormon* itself.
- b. Martin Harris, Oliver Cowdery, and David Whitmer desire to be special witnesses.

1. Help they had given.

2. Promise made to them.

- c. Time of fulfillment.

1. Prayers offered.

(a) With the three together, Joseph as spokesman.

(b) With Oliver Cowdery and David Whitmer.

(c) With Martin Harris.

2. Eight chosen.

- d. Testimony of the eleven never faltered.

1. Some remained true to the church.

2. Others failed the church.

III. Importance of two sets of witnesses.

- a. No chance of deception on part of Joseph Smith.

1. Plates seen under different conditions.

2. Personal feelings never changed testimony.

- b. No opportunity to make all eleven subjects of hallucinations.

IV. Results of the revelation and bestowal of *Book of Mormon*.

- a. Great church established.

b. Great truths taught.

Lesson Enrichment: Lucy Smith, the Prophet's mother, relates the following incidents concerning the testimony of the three witnesses: "After attending to the usual services, namely, reading from the scriptures, singing, and praying, Joseph arose from his knees, and approaching Martin Harris with solemnity that thrills through my veins to this day, when it occurs to my recollection, said, 'Martin Harris, you have

got to humble yourself before your God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look upon the plates in company with Oliver Cowdery and David Whitmer."

"Joseph, Oliver and David repaired to a grove a short distance from the house, where they commenced calling upon the Lord, and continued in earnest supplication, until he permitted an angel to come down from his presence and declare to them that all Joseph testified of concerning the plates was true.

"When they returned to the house, it was between three and four o'clock in the afternoon. Mrs. Whitmer, Mr. Smith, and myself were sitting in a bedroom at the time. On coming in Joseph threw himself down beside me, and exclaimed: 'Father, mother, you do not know how happy I am: the Lord has now caused the plates to be shown to three more besides myself. They have seen an angel, who has testified to them, and they will have to bear witness to the truth of what I have said, for now they know for themselves that I do not go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul, that I am not longer to be entirely alone in the work.'

"Upon this, Martin Harris came in: he seemed almost overcome with joy, and testified boldly to what he had both seen and heard. And so did David and Oliver, adding, that no tongue could express the joy of their hearts, and the greatness of the things which they had both seen and heard."

Application: The pupils now can have no doubt that the *Book of Mormon* was revealed to Joseph Smith from God Himself through the angel Moroni because the testimony of the witnesses is infallible.

THE PRINTING OF THE BOOK OF MORMON

Lesson 14 For April 12, 1936

Text: Sunday School Lessons (Quarterly), No. 14.

Supplementary References: Roberts, *A Comprehensive History of the Church*, pp. 157-166; Smith, *Essentials in Church History*, pp. 81-83; Roberts, *New Witness for God*, Vol. 2, chapter 8, Vol. 3, pp. 354-387; Evans, *One Hundred Years of Mormonism*, pp. 89-103.

Objective: The Lord will provide the means of receiving the truth.

Outline of Material:

- I. How books are made.
- II. *Book of Mormon* ready to publish.
 - a. Difficulty of finding a publisher.

1. Mr. Grandin interviewed.
2. Mr. Weed refused.
3. Mr. Marshall accepts with Martin Harris as surety.
4. Appeal again to Mr. Grandin.
 - (a) Desire to have printer near those who could watch the work.
 - (b) Necessity of proof-reading material.
5. Joseph's plans for the work.
 1. Oliver to make a copy of work to be delivered to printer.
 2. Guard to be placed around the house.
6. Difficulties.
 1. Attempts made to destroy manuscript.
 2. Mr. Cole's use of sheets from the *Book of Mormon*.
 3. Mr. Grandin stops work.
- III. Publication ready.
 - a. Five thousand copies.
 - b. Martin Harris becomes security to pay for printing.
- IV. Later Publications.
 - a. In England and America.
 - b. In fourteen other countries.
 - c. Translated (although not published) in three additional tongues.

Lesson Enrichment: Teaching the wholesome respect for the make-up of books will react among the pupils favorably causing them to appreciate the difficulties which the Prophet had in the publication of the *Book of Mormon*. Encourage them to bring their copies to class to be used as the basis of the discussion of the way books are published.

One part of the story of the publication which has perhaps been neglected is the final disposition of the manuscript of the first *Book of Mormon* in the cornerstone of the Nauvoo House. Ebenezer Robinson, for a time associate editor of the *Times and Seasons*, published at Nauvoo, Illinois, tells the following:

"After the brethren had assembled at the southeast corner of the foundation, where the cornerstone was to be laid, President Joseph Smith said: 'Wait, brethren, I have a document I wish to put in that stone,' and started for his house, which was only a few rods away, across Main Street. I went with him to the house, and also one or two other brethren. He got the manuscript copy of the *Book of Mormon*, and brought it into the room where we were standing, and said: 'I will examine to see if it is all here,' and as he did so I stood near him, at his left side, and saw distinctly the writing, as he turned the pages until he hastily went through the book and satisfied himself it was all there. . . .

"It was written on foolscap paper, and formed a package, as the sheets lay flat,

of about two or two and a half inches thick, I should judge. It was written mostly in Oliver Cowdery's handwriting, with which I was intimately acquainted, having set many pages of type from his handwriting in the church printing office at Kirtland, Ohio. Some parts of it were written in other handwriting. He took the manuscript and deposited it in the cornerstone of the Nauvoo House, together with other papers and things, including different pieces of United States coin." When the Nauvoo House was finally destroyed, Joseph F. Smith secured the few sheets which had not been destroyed by the moisture.

Application: All people who have sufficient faith will be able to accomplish that which is necessary to the work of the Lord.

MAN'S RIGHT TO ACT FOR GOD

Lesson 15 For April 19, 1936

Text: Sunday School Lessons (Quarterly), No. 15.

Supplementary References: *Spencer's Letters*, pp. 94-102; *Doctrine and Covenants*, Secs. 84, 87; Anderson, *Present Time and Prophecy*, pp. 134-135; Talmage, *The Vitality of Mormonism*, pp. 36-39; Anderson, *A Young Folks' History of the Church*, pp. 33-34; Smith, *Essentials in Church History*, pp. 148-152, 183, 275-276; Roberts, *A Comprehensive History of the Church*, pp. 177-186; Roberts, *New Witness for God*, pp. 185-188; Witdsoe, *Restoration of the Gospel*, pp. 56-71; Talmage, *The Articles of Faith*, pp. 207-209; Roberts, *Outlines of Ecclesiastical History*, pp. 296-298.

Objective: To prove the right of Latter-day Saints to officiate in the ordinances of the Church.

Outline of Material:

- I. Question as to the manner of baptism.
 - a. Need for baptism.
 - b. Form of baptism.
- II. John the Baptist restores the Aaronic priesthood.
 - a. Baptism of Joseph Smith and Oliver Cowdery.
 - b. New members baptized.
- III. Melchizedek priesthood restored.

Lesson Enrichment: The impression should be made while these pupils are young that the Latter-day Saints are the only people who have the right to administer the ordinances of the gospel. Their response to religion should be largely an attitude so that as they grow older they can fill in the extra information which they will need in proving to themselves the truth of that which they feel now.

Nowadays the powers of the priesthood are taken too much for granted. Boys do

not think of the sanctity of the priesthood which permits them to act in the place of God Himself. The teacher of this department has a real opportunity to create the feeling of honor which attends the work of the deacon which these boys will soon become. The girls should be taught the great opportunities there are for them in the powers of the priesthood. If more girls could be made to feel the safety which comes in having their husbands hold the priesthood in case of illness, perhaps there would be fewer marriages outside the temple and outside the Church.

Teachers should try to make these boys and girls feel that since the powers of God are limitless, they too may enjoy the privilege of endless progression if only they will live worthy to receive that which has been given them freely. As growth in stature is gradual and often unnoticeable to those who are growing, so growth in the power of the priesthood must be gradual and based upon meritorious performance of the duties for each division.

Application: Let the pupils learn why they were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints.

POWERS OF THE PRIESTHOOD

Lesson 16 For April 26, 1936

Text: Sunday School Lessons (Quarterly), No. 16.

Supplementary References: Use those for the last lesson. In this lesson get as many of the faith-promoting experiences as you can from the members of your class and ward.

Objective: The pupils should learn that the Lord is as willing and eager to help people today as He has ever been.

Outline of Material:

- I. Instruction in case of illness.
- II. Examples of healing by faith and prayer.
 - a. Hawaiian woman.
 - b. Blind man healed.
 - c. Healing of a non-Mormon.
 - d. Mr. McKinley of Provo, Utah, healed.
- III. Promises made for members of Church in the *Doctrine and Covenants*, Sec. 84:64-73.
- IV. Lord does not desire boastfulness.

Lesson Enrichment: This lesson affords an excellent opportunity to teach the pupils the value of faith and prayer: faith on their part and the prayers of those who have the authority to lay on hands through the power of the priesthood. There should be no disparagement of the use of doctors, but there should be encouragement given to use the additional faith which can be put into operation by calling in the elders.

This is one of the lessons which could easily lend itself to sensational treatment if the teacher is not careful in the selection of those instances which will increase faith. By the use of examples from the early years of the church and working down to present times and to cases with which the pupils themselves are familiar, it will be seen that the Lord has been and always is ready to help those who have the faith necessary to the working of His power.

In this lesson the teachers will do well to convert themselves to the development of their own faith in the power of the priesthood. If as teachers they doubt the goodness of God, the pupils will detect their insin-

cerity and will have neither respect for the teacher nor belief in that which she is attempting to teach.

The pupils should be made to see that the power of the priesthood can be made to accompany them all through their lives, from the time when they are blessed as babies to the time when they receive their burial under the power of the priesthood as manifested in the Church services under the direction of the Bishops of the wards in which they live.

Application: The pupils should feel confidence in the elders of the Church and the need to have them officiate throughout their lives.



KIDDERMINSTER SUNDAY SCHOOL, BRITISH MISSION

Elder Conway A. Ashton, former Superintendent of Sunday Schools of the British Mission, has furnished "The Instructor" with photographs of the Kidderminster and Lowestoft Sunday Schools, winners of an attendance project undertaken by the Mission. The above is a picture of the Kidderminster School, William L. Gittens, Superintendent. We regret the photograph of the Lowestoft School, Sidney W. Coleby, Superintendent, was not received in good condition for reproduction.



PRIMARY

OLD TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller,
Chairman; Lucy G. Sperry, Delores Bailey

CONCERT RECITATION FOR APRIL, 1936

Do your duty and be blessed,
Leave unto the Lord the rest.

LESSONS FOR APRIL, 1936

First Sunday, April 5, 1936

Review

During the presentation of last month's lessons, were you conscious of the fact that you did most of the work? Did you do most of the talking? If so, on this, the review Sunday, we can give the children the opportunity for participation. Your children are more or less familiar with the use of the leaflet by now. So let's try the following method with your nine-year-old groups.

Prepare a number of questions on each lesson for the month. Have each child draw one and find the answer to it in the leaflet. When he has found the correct answer let him read it to the rest of the class. This method will prove popular with the children.

For the younger groups who cannot read so well, place on the blackboard "The Miracles of Elisha" and have the children list them, telling the story of each. They have the pictures before them to help recall the story. Five of these miracles have been considered together this month. Through careful questioning lead the children to see that Elisha performed these miracles through his faith in the power of God and that He can influence every action of our lives if we but put our trust in Him.

JONAH, THE RUNAWAY PROPHET

Lesson 12 For April 12, 1936

Texts: *Jonah* 1, 2; Primary Lessons, No. 12.

Objective: Punishment follows failure to do one's duty.

Memory Gem:

Do your duty and be blessed,
Leave unto the Lord the rest.

Songs:

Pictures: Standard Pictures, No. 57.

Points of Contact—How to Begin:

In a few months now when the sun shines brightly what are we going to want to do? (swimming) We must be very careful about where we swim, for what reason? What should we always do before we go swimming? (ask mother) Why isn't it safe to go swimming alone? Where do you swim, when mother lets you? Has any one been swimming in the ocean? That is real sport. It is so large and wild. I shouldn't like to swim in the ocean alone or far from shore. Why is it best to stay near the land? (A storm might come up) Today our story is about a man named Jonah who was thrown out of a boat right into the ocean during a terrible storm.

Applications: Directed Activities.

Why was Jonah punished so severely by the Lord? I wonder how he felt when he was splashing around in the dark cold water? It is very serious when we don't do our duty. Whenever we do something wrong we can expect what to happen? We break a rule and we are punished.

1. If we get wet feet what can we expect?
2. When we tell an untruth what may happen?

3. When that little whispering voice which we know is the spirit of Heavenly Father asks us to do something and we don't, what might happen?

4. I saw a little boy refuse to pray once at the opening of Sunday School. Imagine not wanting to talk with Heavenly Father. Later in the day he told me that he wasn't happy because he thought what if I were never asked to pray again, wouldn't that be a severe punishment? In what ways can we do our duty and be blessed?

1. Pray when asked.
2. Give two-and-one-half-minute talks when called upon.
3. Be willing to help by watching for a chance to serve.

Study of Lesson Material:

References: Hurlbut's *Story of the Bible*, pp. 412-414; *Primary Sunday School Lessons*, 1933, Lessons Nos. 56, 57; Dalby, *Land and Leaders of Israel*.

Let's be careful, teachers, and get the real message of the story of Jonah. Just after Elisha died there arose a great king in northern Israel named Jeroboam II. He made Israel great as it was in the days of Solomon. It was so rich and powerful that it despised other great nations such as the great nation of Assyria located just east of Syria. Syria had fallen and Assyria with a beautiful capital city named Nineveh, had taken its place.

In the days of Jeroboam II there lived in Israel a prophet named Jonah. The Lord loved all his children on earth. He grieves over the wicked heathen just as he does over the wicked Israelite. Now Nineveh was a very wicked city. So the Lord called Jonah to go to preach to the people there, that they might be blessed and turn from the bad things that they were doing. But Jonah was a patriotic and narrow Israelite. Assyria had fought against Israel and the Assyrians were a powerful, cruel nation. Naturally Jonah couldn't see why the Lord should want him to go to teach such a cruel and hated people.

So instead of going where called, Jonah turned runaway just as many boys and girls do when told to do things they do not like. He bought his ticket on a ship that was going to Tarshish (probably Spain). That country in those days was just about as far from Nineveh as men ever went.

But Jonah soon found out that when the Lord speaks to man the best and most pleasant thing for him to do is to obey. Right after his disobedient act troubles came upon Jonah thick and fast. A great storm arose at sea, at the time Jonah lay down in the ship fast asleep. All the seamen were afraid and were praying to the different gods that they believed in. The captain woke him up telling him to pray also. But the storm did not cease. So they cast lots to find out who the trouble maker on board the ship was. And the lot fell on Jonah. So they threw him out into the raging sea.

But the Lord wanted Jonah to have another chance. After being punished we generally are more desirous of doing our duty. So the Lord saved Jonah from drowning by preparing a great fish which swallowed Jonah and after three days cast him up alive on the land.

Suggested Content Outline:

- I. Jonah called on a mission to Nineveh.
 - a. He fears the call.
 - b. He tries to run away to Tarshish.
- II. The Lord punishes Jonah.
 - a. The great storm.
 - b. Prayers of all of no avail.
 - c. Jonah thrown into the sea.
- III. Jonah saved.
 - a. A great fish prepared.
 - b. The Lord hears Jonah's prayer.

JONAH WHO LEARNS ABOUT GOD'S LOVE

Lesson 13 For April 19, 1936

Texts: Jonah 3, 4; Primary Lessons, No. 13.

Objective: To be loving to others is the best way to please God.

Memory Gem:

Just to be tender, just to be true,
Just to be loyal the whole day through.

Song: "Love at Home."

Pictures: Standard Pictures, No. 30.

Points of Contact: Have you ever thought of a place where you would be absolutely alone? Would you be alone in a dark room, a deep cave? Who would always be with you? (the Lord) We should not be afraid then to go to any place, because Heavenly Father is everywhere. Why did Jonah run away and hide in a boat? (To get away from God) What did he find was in the boat and in the sea? (God) God is everywhere and with every one. He loves children and people all over the world. He likes Indian and Chinese children. Can you think of other places and people God loves as dearly as he does us? Name them.

Application: Wasn't our Heavenly Father good and kind not to destroy the city of Nineveh and cause the people and animals to suffer and be killed? What does that show us about our Lord? (He loves every one who tries to do right) Nineveh was a very large and old city many miles from here. But God loved the people who lived there with all his heart because they tried to please him. Today there are children in far away Africa and Hawaii, in Canada and Mexico. Children just like you. Maybe they have dark colored skins, possibly they speak a different language but they have the same Heavenly Father as you do. Whose little children are in a Sunday School not like yours, but are learning the same lesson about Jonah and how he found that God was everywhere and loved all the people in the world.

How do some children act toward children who have different colored skin or speak a different language?

How would Jesus treat those children?

What can we do to show foreign children that we love them just as God does.

1. Speak to them. 2. Play with them. 3. Help them learn our language. 4. Be kind to them. 5. Remember how we'd feel if we were in their country.

How many children know some child who is not like us. Next Sunday I want you to tell me how you have been more kind to him or helped him. You might ask him to do something, what would it be? (Come to our Sunday School. All of us would welcome one of God's strange little children to our class.

Study of Lesson Material:

References: Hurlbut's *Story of the Bible*, pp. 414, 415; *Primary Sunday School Lessons*, 1933, Lesson 58.

In our last lesson Jonah found out that painful experiences follow disobedience to the Lord. So he went to the great heathen city of Nineveh. This was a very great city. The Bible tells us that it was a three day's journey through it. When the prophet reached it, he went boldly through all its streets warning the people that their city would be destroyed in forty days. Such a warning is, of course, always conditional. If the people repent no harm will come to them. So well did Jonah warn the people that everybody, even the king, repented in sackcloth and ashes. And God loved them for their sincere repentance and spared them and their city.

For us of our day it is hard to understand Jonah's actions after the people repented. He should have been glad to see his work bear fruit. But Jonah was a narrow Israelite. To him God was just the God of Israel. He apparently wanted the Lord to be mindful of Israel only. Then, too, the Assyrians had been extremely cruel to the Israelites in the wars they had fought. He hated them for this much as the French hate the Germans. He also had prophesied that in forty days, their city would be destroyed. If God saved it they might call him a false prophet.

So he went outside the city to the east. Before leaving, however, he had asked the Lord to take his life. To him there was nothing left worth living for if God spared his country's enemies and even made Jonah's prophecies fail. This was being too hard-hearted: so the Lord had to teach Jonah a lesson of love. While he watched under a bower to see what would happen to the city, God caused a gourd to grow and cover his booth, giving him shade and coolness from the hot sun. But a worm ate away at the plant's roots so that it died. Jonah mourned for the gourd, for it had protected him when the blasting hot wind came. But what was a gourd compared to a human life? If Jonah felt sorry for a gourd with the growth of which he had had nothing to do, how much more sorrow would God have for babes and people who were entirely ignorant of God's purpose concerning them.

Suggested Content Outline:

- I. God's love for Nineveh.
 - a. Jonah tells of God's coming judgment.
 - b. The people repent.
 - c. The Lord spares them.
- II. Jonah taught God's love.
 - a. His disappointment and anger.
 - b. His waiting in the summer house.
 - c. The growth and death of the gourd.
- III. God reveals to Jonah His love.

Directed Activities: It would be well to secure pictures of children of different countries to show to the youngsters the universality of God's love and mercy. Make the point that he loves people not of our faith. The story of Jonah is one of the highest forms of Old Testament history in showing the mercy of God. This story gives excellent opportunity for dispelling any type of race hatred which might exist in your community. No soul can be truly great that persists in intolerance of races or customs.

THE LORD SAVES A KING AND HIS CITY

Lesson 14 For April 26, 1936

Texts: *II Kings* 18, 19; Primary Lessons, No. 14.

Objective: *Through faith and prayer the Lord helps us in times of need.*

Memory Gem:

Meek and humble like the master,
To the father we must pray
That our foot steps may not falter.
From the straight and narrow way.

Pictures: Standard Pictures, No. 38.

Point of Contact: What young boy showed two large armies how he had faith in the Lord? (David) We do not need to prove our belief in God before armies, but by believing in his power all of the time. Have you boys ever made a snow fort during the winter season? How did you feel when it was completed? How would you have felt if some older boys had destroyed it? You girls have made playhouses, haven't you, and used them day after day to play in? I think I know what you would have done if somebody had wrecked your playhouse while you were in for lunch. Just imagine how terrible it would be to have thousands and thousands of enemy soldiers come and camp near your real house. Every day we would think what might happen? Wouldn't it be terrible to go to sleep at night and expect any minute to have soldiers come tearing in your house. The little children we are going to hear about today had just that sort of experience.

Application: Why did the Lord listen to Hezekiah's prayer? (because he had always tried to serve the Lord) How can we make sure Heavenly Father hears our prayers. He will be sure to listen and help us if we have always tried to do what things?

1. Tell the truth.
2. Always be honest.
3. Help our friends and enemies.
4. Be kind and unselfish.
5. Pray faithfully.

We should let our good lives speak for us when we pray.

Watch for just one incident this week in your lives where God has heard your prayer because you have tried to do the things he wanted you to do. What does the Lord like children to do at Home? What pleases him at Sunday School. Let's do that right now. Why doesn't the Lord like trouble-makers at school?

Study of Lesson Material:

References: Hurlbut's *Story of the Bible*, pp. 438, 439; *Primary Sunday School Lessons*, 1933, Lesson 63; Dalby's *Land and Leaders of Israel*.

King Hezekiah was one of the most faithful kings of Judah. He lived in days of great peril. The ten tribes had been conquered and carried away captive to Assyria, never to return home again. The Assyrian kings were powerful and boastful. They had carried away captive the peoples of many other lands.

In the days of King Hezekiah and the Prophet Isaiah, his true friend and advisor, King Sennachereb, the son of the man who had conquered the ten tribes, set out to take Egypt. On his way to Egypt he had to cross over Hezekiah's kingdom. That meant its destruction. King Hezekiah was very bold at first. He rebelled against the Assyrians and refused to pay them any tribute money. But when Sennachereb came very close to Jerusalem and sent messengers to threaten the city and the people if they did not surrender, their king sent gold and silver as tribute. He even took the gold and silver of the temple to satisfy Sennachereb. But that wasn't enough. When the greedy monarch finally demanded the surrender of the city that its people might be carried away, the men of Judah went to their king, telling what they had heard.

Hezekiah did what any true Jewish king would do. He rent his clothes and dressed in sack cloth. Then he went to the temple to pray. He also sent word to Isaiah to pray to God for His help. This great prophet sent word back to the king not to fear for

God would cause trouble to come upon the Assyrians. Then they would hurry back to their own country where the cruel king would die.

In the temple the good king prayed to the Lord in a beautiful prayer, the thought of which was, "O Lord, see what this king of Assyria has said, Now save us out of his hand that all the kings of the earth may know that thou art the Lord God."

And the Lord did save Hezekiah and his people. While the king of Assyria was fighting against the king of Egypt, some terrible plague came upon his army. The few survivors fled back to Assyria where the king was killed by his own sons as he was praying to his gods of wood and stone.

Suggested Outline:

- I. King Hezekiah serves the Lord.
- II. The great danger that threatened the king.
 - a. King Sennachereb asks them to surrender.
 - b. They pay tribute money.
 - c. The king demands a complete surrender.
- III. The Lord saves the king and his people.
 - a. Isaiah the prophet advises him.
 - b. Hezekiah's prayer.
 - c. The destruction of the Assyrian army.
 - d. The death of the king.

Directed Activity: Draw a line under best answer—

1. Hezekiah had always been: a selfish king, an idol worshipper, a good honest king.
2. He prayed to the Lord in the grove, in his house, in the temple.
3. The Assyrians were friendly neighbors, enemies, a kind of animal.
4. The Lord helped Hezekiah because the king prayed earnestly to him, cut down trees, wore sackcloth and ashes.
5. Hezekiah's father was a weak, good, strong king.

We thank Thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And the blessings that march down the pathway of time.

—Will Carlton.



KINDERGARTEN

NEW TESTAMENT STORIES

For Children 4, 5 and 6 Years of Age
General Board Committee: Geo. A. Holt, Chairman;
Inez Witbeck, Marie Fox Felt

CONCERT RECITATION FOR APRIL, 1936

When I run about all day
When I kneel at night to pray
God sees.
Need I ever know a fear?
Night and day my Father's near:—
God sees.

Mary Mapes Dodge.

LESSONS FOR APRIL, 1936

Songs for the Month: "Easter Song," page 10; "Spring Song," page 9—*Kindergarten and Primary Songs*—by Francis K. Thomassen Taylor; "Nature's Easter Story," page 37—*Song Stories*—by Patty S. Hill; "God Is Love," page 76—*Songs For Little People*—Danielson and Conant; "At Easter Time," page 49—*Churchill-Grindell III*.

THE SPECIAL REVIEW PERIOD

Lesson 70 For April 5, 1936

Unselfishness, courage and the rewards of faith are the outstanding messages of our March lessons. Let us make this a period for the children to tell original picture stories. Bring to class a number of pictures showing acts of unselfishness being done by little children. Allow your little pupils to tell the story of the picture they select. Perhaps you as a teacher could write their short stories down and bring them to class next Sunday for the children's scrap books, already typed, ready to paste next to the picture which prompted its telling. Much interest in picture gathering and the stories pictures tell could be aroused in this manner. Lastly after several picture stories have been told, produce your colored picture of the lesson story previously told. Emphasize the fact that Jesus was more unselfish than any other person who has ever lived. He was even willing to give his life for our happiness and welfare. Surely we, as little boys and girls, can be unselfish too.

Liken death and the resurrection to the night and day or the winter and spring that children know so well. It is our Heavenly

Father's plan. Have the children tell again about the little seeds that were planted in class and how later they grew. It is so with people, caterpillars, flowers, leaves and trees. All sleep and reawake after that period of rest.

Rest Exercise: Review the rest exercise in which the little children are the seeds that, sleeping under the ground, reawaken to the gentle raindrops and happy sunshine fairies. (For details, see April, 1933, *Instructor*, page 93).

THE RESURRECTED CHRIST APPEARS

Lesson 71 For April 12, 1936

Texts: *Mark* 16:12-18; *Luke* 24:13-49; *John* 20:19-30; *Jesus the Christ*, Talmage, pp. 685-691; *Life lessons For Little Ones*—Second Year.

Objective: All who live and believe in Christ have joy in the thought of life after death.

Organization of Material:

- I. The Three Marys.
 - a. At the tomb.
 - b. Angels tell that Christ is risen.
- II. On the Road to Emmaus.
 - a. Christ appears to two of His disciples—they do not know him.
 - b. They talk of the day's happenings; discuss that some have seen the resurrected Christ.
 - c. Jesus explains the reasons for the unusual occurrences.
- III. At Emmaus.
 - a. Jesus eats with the two disciples.
 - b. Is recognized by them.
- IV. In Jerusalem.
 - a. Disciples and friends are gathered together.
 1. Talk of Christ's resurrection.
 2. Disciples from Emmaus join them.
 - b. Christ appears to all present.
 1. Says, "Peace be with you."
 2. Shows wounded hands and feet.
 3. Eats with them.
 4. Teaches them to love each other.

Lesson Enrichment: Late last fall as I was passing some bushes, I saw this queer little house attached to a limb. (Have a cocoon with you if possible.) Who can tell

me what lives in it? Yes a caterpillar is fast asleep in this little house which we call a cocoon. As the summer came to a close this little caterpillar became sleepy and began to hunt for a place to build its home. As soon as it had built it around itself, it went fast asleep, to awaken once more in the spring time. While it is asleep, something very wonderful is happening to it. It won't come out of this cocoon a caterpillar, as it went in. Instead it is changing into a beautiful butterfly. It will be far more wonderful and beautiful than when it went to sleep.

With people we call this sleep time "death," but just as surely as the caterpillar awakens more wonderful and beautiful in the springtime, so do people reawaken after they have died, to a more wonderful and glorious life. We call this reawakening "the resurrection."

Our story today tells of Jesus who came back to earth after he had died, to visit with His friends for awhile. He was resurrected, or had reawakened, just as we all will some day.

Rest Exercise: Play at being butterflies as they fly from flower to flower in the warm sunshine. They are happy to be awake after their long winter's sleep.

AT THE SEA OF GALILEE

Lesson 72 For April 19, 1936

Texts: *John 21:1-25; Jesus the Christ*, pp. 691-695; *Life Lessons For Little Ones—Second Year*.

Objective: Love of Christ is best shown by making others happy.

Lesson Enrichment: "How blessed it is to give, and they who think of others most are the happiest folks that live."

Sometimes we think that we have nothing to give our friends. That is not so, however. Every one can give a helping hand, a happy smile, a pleasant greeting or a word of encouragement and cheer. Sometimes this sort of thing is needed more than food or clothing.

Our Church also has something to give. It has a message from our Heavenly Father to give to all people of the world. This message tells every one to join His Church and live happily. For this reason our missionaries go far away into other lands. They tell those good people that Jesus came to this earth to teach us the right things to do. They tell them what these things are. Can you name some of them? (Be kind, unselfish, share what we have with others, love our neighbors as ourselves.) When the people learn of these things and do them, they are happier than they have ever been before. In helping other people to be happy, our missionaries are showing Jesus that they love Him dearly. They are doing

the same as Christ told Peter to do when He said, "Feed my sheep."

We little folks can show Jesus that we love Him, because we too can make other people happy. Let us name as many ways as we can in which we can do this.

Rest Exercise: Have children take turns going into the center of the circle, doing in pantomime a kind act for some one else. Perhaps it may be washing dishes for mother, wheeling the baby, digging dandelions, watering the flowers, picking up a handkerchief, going to the store, giving his song book to another. Have other children guess what is being done.

THE ASCENSION

Lesson 73 For April 26, 1936

Texts: *Mark 16:19; Luke 24:50-52; Acts 1:1-11; Book of Mormon*, III Nephi, 11:1-17; 18:36-39; *Jesus the Christ*, Talmage, pp. 695-697; *Life Lessons For Little Ones—Second Year*.

Objective: Those who believe and obey God's commandments may live with Jesus when He comes again.

Lesson Enrichment: Father was going on a long journey, to be gone a whole year. This seemed such a long time, to Jack, Mary and Virginia. Whatever would they do without him so long, they wondered.

"Why the time will fly so fast," said father, "that a year will be gone before we know it. There are a few things I would like you to do, however. While I am gone, be especially thoughtful of mother. Do everything that she wishes you to do, even if you would rather do something else. If you get sick, take the medicine she gives you, without any fuss; when you are away from her, be careful so that you do not meet with any accident. If you will do these things, you will have no trouble and I shall be able to take you in my arms to love you when I return. We must each try to do our part so that we may have a happy reunion one year from now."

As with Jack's father, so it was with Jesus. He too had to leave the Apostles. Our story today tells us where He went and what He had to do. Before he left, however, He told us what to do if we cared to live with Him when He returned. Shall we see what it is?

Rest Exercise: All little boys and girls wish to obey our Heavenly Father. Together let us do some of the things that he has asked us to do to show that we wish to obey Him.

1. Get up in the mornings and get dressed quickly. Hang up our night clothes.

2. Wash our faces, neck and ears. Dry briskly.

3. Eat good mush, eggs, brown bread and milk.

4. Play outdoors—taking deep breaths of fresh air as we swing or run.

5. At night we kneel in prayer, thanking God for His daily blessings.

6. As we sleep, have a sweet lullaby played on the piano or organ.

All this can be done by each child as the acts are woven into a continuous story and told by the teacher.

ACTIVITIES DURING THE PRIESTHOOD PERIOD

For this month let us make pictures of all the things that have been asleep and reawakened now in the spring time. For example, the baby leaf buds, the green grass, the little flower plants, the butterflies and

bees. Other signs of new life are baby chicks, baby rabbits and baby birds. All things testify as to God's great plan, the continuance of life after the sleep period.

CRADLE ROLL LESSONS FOR APRIL

Nature and the springtime awakening should be featured here. The more concrete the illustrations the better they are. Plant wheat seeds on cotton. Keep them moist and watch them grow. Show a caterpillar cocoon. Tell the story of how the caterpillar went to sleep in the fall and will reawaken as a beautiful butterfly in the spring.

God watches over us and cares for us always. He cared for Elijah (Lesson 27—Cradle Roll Lessons) and He will for you.

A seed story and an Easter story both found in Cradle Roll lessons are valuable at this time for your tiny tots.

SING WITH VOICE AND HEART

See that you sing with the congregation as frequently as you can. Let not a slight weakness or weariness hinder you. If it is a cross to you, take it up and you will find it a blessing. Sing with good courage.

Beware of singing as if you were half dead, or half asleep, but lift up your voice with strength. Sing modestly. Do not bawl, so as to be heard above the congregation and destroy the harmony, but strive to unite your voice with group so as to make one clear melodious sound. Whatever time is sung, be sure to keep with it. Do not run before nor stay behind it, but attend close to the leading voices and move with them with as much exactness as you can; and take care not to sing too slowly. Drawling way

naturally steals upon us all, but strive to overcome it. Above all sing spiritually. Music can charm us at all times with its exhilarating, joyous, tender, plaintive, pathetic and meditative strains. It can stir the emotions, or soothe angry or frantic passion, best of all it can raise the soul from earth to heaven as when we listen for instance to that pure, beautiful melody, "I Know That My Redeemer Lives" or that restful sacred song so replete with comfort for many aching hearts,—*"O rest in the Lord, wait patiently for Him and He shall give thee thy heart's desires."* Such songs elevate our souls, purify our lives, and so far as art can conduce to such an end, strengthen our faith and our devotion toward God.—*Charles Kent.*

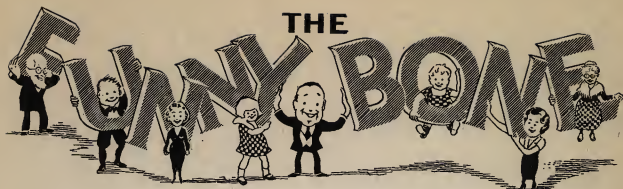
BOOKS (Continued from page 55)

and fanatical, it is greater than creed; it reaches the utmost bounds of human necessity.

And there are many other books capable of contributing to our growth and understanding, as well as spirituality—even the books that tell us of flowers, of hobbies, of the joys of friendship, and the million possibilities of gilding the workaday commonplaces of life with the glamour of romance.

We should treat our books, then, as we treat our guests. Give them the most attractive place in the home, make them comfortable, consider their presence an honor. We would not invite a guest into a slovenly chamber. We should not leave our books lying around in confusion and squalor.

By giving books in the home a position of dignity, and by keeping them attractively arranged, we increase their power to help us.



How much lies in laughter: the cipher-key wherewith we decipher the whole man."
—Carlyle.

A Ready Reckoner

"If there were four flies on a table, and I killed one, how many would be left?" inquired the teacher.

"One," answered the bright little girl, "the dead one."

Get Wenting

Teacher: "I have went. That's wrong, isn't it, Tommy?"

Tommy: "Yes ma'am."

Teacher: "Why is it wrong?"

Tommy: "Because you ain't went yet."

Definition of a Committee

Small Boy: "Father, what's a committee?"

Father: "A committee is a body that keeps minutes and wastes hours!"

The Reason

"Johnny, why does Missouri stand at the head in mule-raising in the United States?"

Johnny: "Because the other end is dangerous."

Difference of Opinion

"Don't you wish you were a bird, Jimmy, and could fly away up in the sky?" mused his big sister romantically.

"Naw!" scorned Jimmy. "I'd rather be a elephant and squirt water through my nose."

Kind Assistance

That large lump on little Willie's head is where Papa helped him with his arithmetic last night.

A Life Saver

"George said he'd kiss me or die in the attempt."

"Did he kiss you?"

"Well, he's still living."

A Short Distance

"Here's something queer," said the dentist who had been drilling a patient's tooth. "You said this tooth had never been filled, but I find flakes of gold on the point of the drill."

"I knew it," moaned the victim. "I knew it. You struck my back collar button."

Reducing

Mr. Newlywed brought home some sausages and asked to have them for breakfast.

The young bride looked at them. "How'll I cook them?" she asked.

"Oh, fry 'em like fish," replied her husband.

The next morning at breakfast she remarked: "I do hope you will enjoy your sausages, dear, but there's not much in these things when they're cleaned out."

Wrong Gear

Teacher: "What is a geyser?"

Student: "A waterfall going up."

Sales Talk

Salesman: "These stockings are the very latest patterns, fast colors, holeproof, won't shrink, priced far lower than elsewhere, and a very good yarn."

Co-ed: "Yes, and you tell it well, too."

Canary Modesty

Old Maid: "Has the canary had its bath yet?"

Servant: "Yes, ma'am. You can come in now."

Breaking the News Poetically

A painter, who lived in Great Britain, interrupted two girls with their knitain.

He said, with a sigh,

"That park bench—well, I

just painted it, right where you're sittain!"

His Own Grandfather

Tallahassee, Fla.—Last year I asked her to be my wife and she gave me a decidedly negative reply, so to get even I married her mother. Then my father married the girl.

When I married the girl's mother, the girl became my daughter; and my father married my daughter, so he became my son. When my father married my daughter she became my mother. If my father is my son and my daughter is my mother—who am I?

My mother's mother is my wife and must be my grandmother, and being my grandmother's husband, I must be my own grandfather.

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